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Gay Community News

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You Read About the March . . . Now See the Movie



More Raids, More Protests in Toronto

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Canadians Protest Continuing Baths Raids

By Joanne Brown

TORONTO, Ontario — On June 16 the Toronto police raided two more gay bath houses, the Back Door Gym and the International Steam Bath, apparently undaunted by the public outrage generated over police raids on February 5 in which more than 250 men were arrested as found-ins.

In these latest raids on the only two gay bath houses in the city that were not hit in the February raids, 21 men were arrested as found-ins. The most recent arrests bring the total to 337 men facing charges as found-ins in a "bawdy-house," defined under the Canadian Criminal Code as a place resorted to for the purposes of prostitution or the practice of acts of indecency.

The June 16 raids spurred a late-night demonstration, with 2000

gays and lesbians meeting at the familiar Yonge and Wellesley intersection. A similar demonstration happened at midnight on February 6, when 3000 gays and lesbians clashed with police in a spontaneous outburst of rage at the violent manner in which police conducted raids on the five baths.

The demonstration on June 20 was equally high-pitched. At 10 p.m. the crowd heard speakers Dan Healey of the Right to Privacy Committee, Chris Bearchell of the Coalition for Gay Rights in Ontario and writer for Toronto gay monthly *The Body Politic* and Reverend Brent Hawkes of the Metropolitan Community Church. During the speeches police threatened to turn off the sound system if rally organizers did not clear the streets of protestors. This

turned out to be an empty threat.

As marchers arrived at a major downtown intersection, a spontaneous sit-down began and they occupied the spot for a short time, after which the march resumed. By now the march had attracted a group of queerbashers who ran alongside taunting the protesters.

More speeches were made outside the Jarvis Street police station and protesters burned effigies of Police Chief Ackroyd and Attorney General Roy McMurtry, who authorized the investigations leading to the raids. The demonstration was then brought to a close.

According to a *Body Politic* emergency news supplement accompanying the July/August issue, trouble did not begin until after the protest had ended. A group of queerbashers, no longer

held in check by the police, chased some of the dispersing protesters with chunks of wood. The police were nowhere to be seen until the protesters fought off their attackers, at which point the police moved in to rescue the queerbashers. Angry at the lack of police protection for gay marchers, some of the protesters started to rock and bang on a parked police car. The police reacted by shoving and clubbing people and a major scuffle erupted.

The *TBP* supplement reports, "The police continued to advance as they knocked people to the ground, piling fresh victims on top of the already fallen. A woman apparently had her leg broken. Others were pinned against the car and beaten. MCC pastor Brent Hawkes, going to the rescue of an older man who was being kicked as he lay on the pavement, was seized and held by two cops as a third punched him. Another victim was pinned down by three police officers while a fourth attacked her crotch with his billyclub. Later she kicked the police supervisor in the shoulder, dislocating it."

Several people were mowed down by a police car that accelerated into a small crowd of protesters. As people moved onto the sidewalks they shouted insults at the police and threw things at them. During these scuffles, the police arrested six people, who were charged with assaulting or obstructing the police. At least three other protesters were hospitalized. None of the queerbashers who attacked the demonstration were arrested.

"Each demonstration becomes more militant," commented Chris Bearchell in a telephone interview. "The first one [on Feb. 6] was a spontaneous reaction of blind rage and fear. This time there was no fear but just determined and controlled anger."

According to Bearchell, police have totally ignored the pressure that has come not only from local

and international gay organizations but also from many non-gay groups and individuals, who all spoke out against the February raids and the police harassment of the gay community.

"Some things remain to be done, such as mobilizing the straight community and continuing our lobbying for changes in the Criminal Code and for the addition of sexual orientation to the Human Rights Code. And there is the tactic of laying charges against the police for their brutality in demonstrations. Otherwise there is not much we can do, legally. The Right to Privacy Committee has formed a street patrol for the downtown area, out of lack of confidence that the police will protect us. Violence against gays on the street has gotten really bad," said Bearchell.

Bearchell commented that bars and baths are the bottom line of gay culture, in that they provide a relatively safe place for gays and lesbians to get together socially. Canadian police, she said, have realized this, at least subconsciously, in their frontal attack on baths not only in Toronto but in Edmonton. On May 30 Edmonton police burst into the Pisces Spa with video cameras, filming everyone as they kicked holes in doors and walls. 56 men were arrested as found-ins and four as keepers of a bawdy-house.

"The way the police are using the bawdy-house laws is that any gay sexual act qualifies as an act of indecency," remarked Bearchell. "Whether a minor is involved . . . whether both parties were consenting . . . whether any money changed hands . . . police aren't bothering with any of these things."

"Who goes to the baths? Men who can't bring someone home because they live with their families, or men who are into sex for its own sake. In that way the baths are an institution of gay subculture, and if police can intimidate this

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New Jersey Ruling Protects Teachers' Freedom of Speech

By Jil Clark

TRENTON, NJ — Teachers in public schools here may not be dismissed because they advocate controversial positions outside the classroom, according to a ruling made on July 1 by the New Jersey State Board of Education.

The decision, which is expected to have widespread ramifications in all public schools in the state, caps a nine-year-old legal battle involving John Gish, a former Paramus school teacher who was removed from the classroom after he became president of the New Jersey Gay Activist Alliance in 1972.

The board, voting six to two, also ruled that teachers may disobey an administrator's order to cease advocating unpopular ideas. Such an order "could not itself be lawful," the board ruled.

A teacher can only be subject to disciplinary action for statements and lawful actions outside the classroom if they "result in disruption of the school system or impairment of his capacity as a teacher, or if the school officials have reasonable grounds to forecast such results from the teacher's conduct."

However, Gish's victory is only partial. The Paramus school board, in firing Gish for his gay activism, had violated his first amendment rights, the state board said, but it upheld the right of the Paramus school board to fire him on the grounds that he was arrested for possession of LSD and marijuana while employed as a teacher.

Gish was never tried for possession of the drugs, since he opted to participate in a "pre-trial intervention" program, in which persons with no police record who are charged with a non-violent crime are given a probationary sentence. Gish and his roommate alleged that the drugs found in the police raid on their home belonged to the roommate, not Gish.

This circumstance "alone warrants his dismissal from the Paramus school system," the board ruled.

Emil Oxfeld, Gish's attorney, praised the state board decision as "a significant victory for teachers and for the First Amendment."

"This means teachers cannot be treated as second-class citizens when they advocate unpopular causes, including the rights of minorities," Oxfeld said. "The ruling should give heart to teachers to speak out and be first-class citizens."

Nevertheless, Oxfeld called the state board "opportunistic" for upholding the view of Paramus school officials that a teacher's possession of drugs renders him unfit to teach.

"Now the state board looks like a great defender of free speech, but they got around [the flack they would have received if they had] stuck him back in."

Oxfeld said Gish will appeal that part of the decision which upholds the right of the school board to fire him for allegedly using drugs in his home.

"It would be absurd to say kids today are impressed by someone smoking marijuana. If the guy had been flaunting the use of it, coming into the classroom stoned, that would be one thing. But for the private use, it's unconscionable that a fellow lose his job."

Oxfeld added that Gish may sue members of the Paramus school board for having "deprived him of his constitutional rights."

"We have to consider what this man has gone through in nine years of litigation — the wear and tear on his life," Oxfeld said.

Paramus school officials may be able to appeal the state board's decision, but such an action could be difficult because the ruling which upheld Gish's dismissal was in their favor.

The decision overturned a ruling by state education commissioner Fred Burke, in which he upheld the right of the Paramus school board to fire Gish for public advocacy of gay rights.

"Keep the door of the First Amendment open," urged state board member Robert Wolfenbarger in presenting the legal committee's recommendation to overturn Burke's ruling.

Teachers must not be discouraged from "expressing views that challenged prevailing ideas," he said, according to the Newark *Star Ledger*.

Wolfenbarger emphasized that Gish had not advocated homosexuality in his classes at Paramus High School and had never said that he himself was homosexual.

Paul Ricci, who stepped down from the board presidency that same day, voted against the legal committee recommendation. He disagreed with the argument that Gish's advocacy of gay rights had not resulted in an impairment of his teaching effectiveness.

"For us to say we have to wait for the hazard to occur makes little sense," he said. "We do not wait for children to be killed be-

fore we require safety equipment on school buses or in school buildings."

"No one has more impact on children than teachers," Ricci continued. "If we're going to make an error, let us err on the side of protecting children."

Ricci argued that while he was not challenging Gish's lifestyle, the Paramus school board was right in believing that the publicity surrounding his involvement in the lesbian and gay male rights movement would have impaired his teaching ability. He pointed out that public officials resign in the face of adverse publicity.

Wolfenbarger responded that Gish had not sought all the publicity generated by his advocacy of lesbian and gay rights. "In some instances," he told the *Star Ledger*, "the press created the story."

Most of the six board members who voted to overturn Burke's de-

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D.C. May Repeal Sodomy Law

By Mark A. Perigard

WASHINGTON, DC — The city council here killed legislation to decriminalize sex between consenting youngsters here last week but approved legalization of many forms of adult sex, including sodomy.

The council agreed as well to remove immunity from prosecution for husbands who rape their wives.

Pending a final vote by the council later this month, most forms of private, non-commercial sex between consenting adults, such as sodomy and adultery, will become legal in the District of Columbia unless one house of the federal legislature votes the measure down.

One provision of the broad sex-law reform bill, sponsored by Councilmember David A. Clark, would have legalized sexual activity between children of about the same age. After an emotionally charged debate interrupted by shouts of protest from a crowd of 100 people, the provision was dropped from the bill.

The measure that was dropped would have allowed persons 12 years of age or older to engage in sexual intercourse as long as one partner is not more than four years older than the other. It would also remove any legal penalties for sex between consenting children under 12 as long as the children are no more than two

years apart in age.

The current law in the nation's capital makes any sex with a female under 16 illegal. Nothing is specified about a legal age for males.

The proposed changes in the age of legal consent were unanimously approved for council action by the DC City Council's Committee on the Judiciary as part of a package of bills drafted by Clark to make broad changes in the city's sexual assault laws.

After the local press printed articles detailing the child-sex provisions of the bill, council members complained that citizens were flooding their offices with calls saying legalization would send the wrong signal to young people. In the face of the harsh public opposition, compromise proposals to the bill were worked out.

Councilmember Betty Ann Kane told the Washington *Star*, "I hope that in the future the council will be more leery of things coming out of that committee [the Judiciary Committee that approved the original bill]. Things coming out of that committee tend to be more trendy-liberal than the community is ready for."

The new amendments retain the crime of statutory rape, punishable by a jail sentence, for anyone having sex with a person 15 or younger, but make the crime gender-free. Teenaged males could be victims as well as teenaged fe-

males, and two 14-year-olds engaging in sex could both be prosecuted.

The amendment also establishes two categories of sex offenses. First-degree sexual assault, including rape and other forms of sexual acts, would be punishable by no more than twenty years in prison. Rape is now punishable by up to life imprisonment in D.C.

Second-degree sex offenses encompass sexual assaults upon those who cannot resist because of their physical or mental condition, including those who are too intoxicated to refuse.

Finally, after an hour of debate with hostile spectators screaming "Immorality," the council voted to keep the age of consent at 16 for females. The remainder of the bill was approved, including the provision decriminalizing sodomy.

Several clergymen announced they would try to mobilize support against other parts of the bill they find objectionable before it comes up for final approval on July 14.

Rev. Andrew Fowler told the Washington *Post*, "The bill puts the reins on the neck of lust and tells everybody to just go to town. The Bible condemns adultery. The Bible condemns homosexuality. The Bible condemns sodomy. The Bible condemns every one of those things and this bill legalizes every one of those things."

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News Notes

quote of the week

"I went home to my lover. I felt violated — maybe it's like a woman feels after she's been raped. I felt unworthy of his love — It's crazy, but I did. And *hé* — he was ready to go out and throw bricks at the police and he's a very straight business type."

— An unidentified gay man charged as a found-in during police raids on the Pisces Sauna, a bathhouse in Edmonton, Alberta, Canada. Quoted in *The Body Politic* for July and August, 1981.

the feminist capital

SAN JOSE, CA — For what may be the first time in the nation's history, a union has gone on strike over the sex-discrimination issue of equal pay for comparable work.

The strike was called after a city-financed study showed that municipal employees in traditional "women's jobs" were underpaid in comparison with those in comparable jobs usually held by men. Involving members of Local 101 of the American Federation of State, County and Municipal Employees, the strike was not over equal pay for equal work but over equal pay for jobs requiring comparable education, skills and responsibility and causing comparable stress.

Some 1500 union members went on strike on Monday, July 6, after negotiations with the city failed. The union is demanding parity within four years for workers in "women's jobs" as well as a ten percent salary increase over the next two years for all city workers.

The city of San Jose has offered to bring the salaries of the 700 workers in "women's jobs" to within ten percent of the average for all city workers within two years. The city also proposes a six percent cost-of-living increase for all its employees for each of the next two years.

The city has already implemented the recommendations of the study for 330 managerial employees but not for lower-level workers.

San Jose has been labelled the "feminist capital of the world" because the mayor, a majority of the city council and a number of high-level officials are women.

"The position of the city is shameful," commented union business agent Prudence Slaathaug. "The hypocrisy is more than just about anyone can take."

tea time

BOSTON—The Boston Tea Party 2½ Committee, formed when Mayor White eliminated the position of lesbian and gay liaison at City Hall, continues to meet.

The position, which was held by Robin MacCormack for over two years, was eliminated on June 16, allegedly because of Proposition 2½. On the afternoon of the 16th, in a demonstration sponsored by the Tea Party 2½ Committee, 250 lesbians and gay men rallied at City Hall, and marched to the Parkman House protesting taxation without representation. The demonstrators deposited hundreds of tea bags on the steps of Parkman House.

The Tea Party 2½ Committee, which attempted before the June 16 demonstration to meet with the mayor, has still received no response from Kevin White. Since Robin MacCormack left City Hall, there has been another gay murder, and harassment of lesbians and gay men has worsened throughout the city.

"The physical safety of the lesbian and gay community is at stake. It is imperative that we unite and use our political and economic power against Mayor White," says committee member Lisa Chernin.

All interested members of the community are welcome at meetings, which are held every Tuesday afternoon at 5:30 p.m., at the offices of Gay and Lesbian Advocates and Defenders at 2 Park Square, Boston.

at least half

JACKSONVILLE, NC — The commanding general of a Marine Corps base has placed several local adult businesses off limits after reports that marine recruits were involved in homosexual prostitution.

The Front Page of Raleigh, North Carolina, reports that Major General David B. Barker ordered the move to protect marines and sailors at Camp Lejeune from "exposure to prostitution/homosexuality, venereal disease, drugs, illegal alcohol and violence."

Bookstore operator Eugene Enslin is reported to have said at a public hearing on the matter, "At least half of our Marine enlisted men around here have had or shortly will have homosexual experiences. The promiscuity rate for officers is a little less, but not much."

"Those numbers are way off if you ask me," Barker reportedly responded. "I'd be a liar if I said we don't have homosexuality. But can you imagine a city of 22,000 with 18,000 homosexuals hitting town on payday?"

The allegations of hustling by marines created a scandal in many newspapers in the area.

gay cancer

Doctors in New York and San Francisco report an unusually large number of cases of a rare form of cancer among sexually active gay men in those two cities.

According to the *New York Times* and the *Los Angeles Times*, over 40 cases of Kaposi's sarcoma among gay men have been reported to the federal Center for Disease Control in Atlanta. The disease affects only two persons out of every three million in the general population and rarely affects persons under the age of 50. The recent gay male victims, however, eight of whom have died of the disease, range in age from 26 to 51.

Most of the recent gay victims have either lived in New York or visited there shortly before contracting the disease. Most of them have been sexually active with a number of different partners and many have been treated for viral infections like herpes, cytomegalovirus and hepatitis B or for parasitic infections like amebiasis and giardiasis. Many have used amyl nitrate or LSD while having sex.

The cancer usually appears first as one or more violet colored spots, often on the legs. The spots usually do not itch or cause other symptoms and may be mistaken for bruises. They may later turn brown. The disease often causes swollen lymph glands and may be fatal as it spreads to other parts of the body.

Several of the victims were found to have severe defects in their immunological systems with malfunctions of two types of lymphocytes that play important roles in fighting infections and cancer.

marching to yorkshire

HUDDERSFIELD, Yorkshire, England — England's annual lesbian and gay pride march moved from London to Huddersfield this year as 2,000 lesbians and gay men came from across the United Kingdom on July 4 to show their support for the local gay community in its struggles with the police.

Meanwhile, in London, 600 women and children walked from Victoria Station to the University of London to "celebrate being together and demonstrate our strength in the face of ignorance, discrimination, and police and media attacks."

Both events were free of the arrests and violence which have plagued past demonstrations by the lesbian and gay communities in England.

The march in Huddersfield followed a series of arrests of gay men beginning in October and lasting through the spring. Police arrested 65 gay men and attempted to close down the Gemini, Huddersfield's only gay pub.

At the march, however, it was announced that charges against 59 of those men have been dropped.

The lesbian celebration in London, billed specifically as a "celebration" rather than a "march" because of an association in England between the latter term and left-wing male marches, was held in the wake of a violent confrontation between police and the lesbian community. Last April 4, 20 women were arrested for obstruction and assault after an incident at the second National Lesbian Conference.

michigan or bust

BOSTON — A chartered bus from Boston to the Michigan Womyn's Music Festival has been organized by an ad hoc group of local women under the name "Boston Women's Music Express."

Now in its sixth year, the Michigan festival is a four-day gathering of women from the United States and elsewhere held on undeveloped woodland. Camping equipment and a good sense of humor about "roughing it" are necessary, but Girl Scout merit badges are not required. The festival is fully accessible to the disabled and all concerts are interpreted for the hearing impaired.

This year's concerts will include Sweet Honey in the Rock, Allve!, Ginna Clemmens and Allx Dobkin.

Low-income women and women who have not attended in the past are especially welcome this year. For those who take the Boston bus, limited scholarship money for low-income women is available. Donations will be very welcome.

The bus will leave Boston at 1:00 p.m. on Wednesday, August 12 and will return on the evening of Monday, August 17.

Tickets for the bus will cost \$105 for women of average income, \$94 for low-income and \$120 for those who want to contribute. Festival tickets must be purchased separately. Orders for bus tickets must be received by July 23.

For more information or to order tickets, send a self-addressed, stamped envelope to Boston Women's Music Express, 355 Boylston Street, Boston, MA 02116.

the borough's burrows

NEW YORK — Manhattan Borough President Andrew Stein today announced the appointment of Thomas Burrows as assistant to the borough president and liaison to Manhattan's lesbian and gay community.

"Mr. Burrows will be available to assist me in making this office more responsive to the lesbian and gay community of Manhattan," Stein said.

Prior to his appointment, Burrows was the special assistant to the executive director of the National Gay Task Force (NGTF) and is active in the social and political life of Manhattan's gay community. He is a member of the Coalition for Lesbian and Gay Rights, the Gay and Lesbian Independent Democrats and, in his capacity as special assistant, has represented NGTF at meetings and events of importance to the lesbian and gay community.

Burrows resigned from NGTF last March to protest policies of executive director Charles Brydon and, specifically, a letter to a U.S. representative arguing against introduction of legislation to prohibit discrimination in the military based on sexual orientation.

taking it back

BOSTON — Plans are being made for this year's Take Back the Night march, an event held every year to protest violence against women.

"We march at night," the planning organization says, "because we are often afraid to go out for fear of being attacked on the street. We march at night to say that together, we will fight for our safety — we will fight back!"

The organization needs help not only in planning the event itself but also in publicizing it and doing outreach to other organizations and communities.

General meetings are held Monday evenings at the Harriet Tubman House, 566 Columbus Avenue, Boston. For information, call Rie at (617) 277-7145.

lesbian and gay business

BOSTON — Concerned by the increasing trend for the gay community to be more closeted, several Boston businesses have formed the Lesbian and Gay Business Guild of Greater Boston.

The purpose of the group is to increase visibility and maintain integrity in lesbian and gay businesses. The first project of the group was "The First Lesbian and Gay Catalog," an advertising brochure which was distributed nationally in recent months. Future projects of the group will include more cooperative advertising efforts, informational meetings, discussions, skill-sharing, and networking.

Applications for membership in the group are now being accepted from businesses which qualify. They must have a product or service to sell on a national scale, always be openly lesbian and/or gay in advertising and other publicity, be based in the Boston area, be feminist or pro-feminist in business practices and advertising, and be committed to active participation in the group.

Prospective members are invited to attend an informal gathering which will give them an opportunity to meet the current members of the guild and learn about joining. The gathering will be on the evening of Monday, July 20. For further information call (617) 924-0336 or write to Lesbian and Gay Business Guild, P.O. Box 7222, Watertown, MA 02172.

gays study

BOSTON, JUNE 23 — The Boston Institute for Gay Studies held its first public meeting on Tuesday evening June 23 at its office on Beacon Hill.

The Boston Institute is an educational and scientific organization created to provide general and professional education and to support research. Beginning in September, the Institute will offer a series of seminars on topics relevant to homosexuality in the disciplines of sociology, anthropology, history, psychology and literature. The purpose of the seminar series is to survey the body of knowledge available in Gay Studies from the perspective that homosexuality is a fundamental and completely ordinary way and, at the same time, a special and very important way of living today.

Studies with the Boston Institute may be applied to accredited degree programs at the Associate, Bachelors or Masters Degree levels; they may be used for continuing education credit in licensing renewal or for personal growth as well.

For information, contact Clinton Anderson at (617) 498-6653 or (617) 720-0693, or write The Boston Institute for Gay Studies, P.O. Box 2750, Boston, MA 02208. The Boston Institute will hold a public information meeting for persons interested in its programs during the second half of July.

Activist Challenges Texas Sodomy Law

By David Morris

DALLAS, TX — Post-trial briefs will be filed later this month in a class-action lawsuit challenging the Texas sodomy law.

After hearing arguments on June 15 and 16, Federal District Judge Jerry Buckmeyer asked the defendant, Dallas District Attorney Henry Wade, and the plaintiff, gay activist Donald Baker, to file final briefs by July 15 and 30 respectively. Buckmeyer is not expected to rule in the case until late summer or early fall.

Baker, who has never been charged with violating Section 21.06 of the Texas penal code, the law in question, filed suit in 1979 on behalf of all the homosexuals in the state on the grounds that the statute violates the constitutional rights to privacy, due process and equal protection.

Roz Richter of the Lambda Legal Defense and Education Fund in New York told *GCN* the Texas case is an unorthodox legal move in that it involves a declaratory judgment class action suit. Ordin-

arily, a court challenge to a law would involve a single plaintiff actually charged with violating the law in question.

Richter said the suit is also unusual in that it was filed in federal court instead of state court.

According to the Texas Human Rights Foundation (THRF) of Dallas, the group primarily responsible for financing the suit, Wade was chosen to represent the defendant class of all Texas district attorneys because "under his leadership the Dallas district attorney's

office is well known for its prejudice and unequal treatment of gay defendants."

THRF president Robert Schwab said the organization is prepared to take the suit to the U.S. Supreme Court if necessary. THRF predicts that a victory for Baker will set a precedent by which other state sodomy laws may be declared unconstitutional. Richter agreed that a favorable ruling in *Baker v. Wade* would have a significant precedential value.

Under Section 21.06, consensu-

al sex in private between adults of the same gender is a Class C misdemeanor punishable by a fine of up to \$200.

Schwab told *GCN* that about 25 persons have been charged with violating 21.06 since it became law in 1973. He said the law has been used primarily in cases in which sex has taken place in locations that could be considered private by the courts. In other cases, gay defendants have been charged with violation of the harsher public indecency statute.

Schwab told *GCN* that 21.06 is being challenged in the courts instead of in the legislature because a judicial victory is more likely. "It's unquestionably, in my mind, the route to go at this time," he said.

Richter said there has been no legislative repeal of a state sodomy law in the past two years.

When it adopted the Model Penal Code of the American Law Institute in 1973, the Texas legislature added Section 21.06 despite lobbying by lesbian and gay activists and others. Homosexual acts were not a crime under the model code. Before 1973, private consensual oral or anal sex between adults, regardless of gender, was a felony in Texas punishable by up to 15 years in prison.

In arguing before Buckmeyer's court, Wade cited "the deaths and abuse of young men by homosexuals and the violence associated with homosexual conduct in general."

Attorneys for the plaintiffs called to the stand a number of expert witnesses, including Judd Marmor, past president of the American Psychiatric Association, who testified that homosexuality is not a mental illness and should be decriminalized.

Victor Furnish, a professor of theology at Southern Methodist University, argued that condemnation of homosexuality on the basis of the biblical account of Sodom results from mistranslation and misunderstanding of the Bible.

William Simon, a University of Houston sociologist and former member of the Kinsey Institute, described the stigmatization of gay men and lesbians that results from laws like 21.06.

Southern Methodist University statistician Campbell Reed cited figures showing that homosexuals are subject to discriminatory law enforcement.

The single expert witness called by the defense was Dallas psychiatrist James Grigson, who was recently censured by the American Psychiatric Association for unethical conduct in connection with past courtroom testimony. Grigson has been dubbed "Dr. Death" by the local media as a result of his testimony for the prosecution in a number of capital murder cases.

Grigson testified that homosexuals suffer from "pathological illness." — filed from Boston.

Judge Cuts Sentence in Boy-Love Case

By Mitzel

PITTSFIELD, MA — David Groat, sentenced to two years in prison for statutory offenses with a consenting minor male, was released on July 6 after serving only seven months of his sentence.

Massachusetts Superior Court Justice William Simons approved a motion by Groat's attorney for immediate release and personally delivered his order to the sheriff of the Berkshire County House of Corrections in Pittsfield, where Groat has been jailed since last fall.

Twenty-seven-year-old Groat was indicted in late 1979 on three counts for one sex act with 15-year-old Walter Caricchio in the pool room of the Pittsfield YMCA, where Groat was employed. After the sex act, Caricchio told his stepmother about it, who then went to the police and made a complaint. Caricchio later told

police he actually solicited the oral sex from Groat since he knew Groat was gay.

Groat was tried before Judge Simons in November, 1980 (see *GCN*, Vol. 8, No. 18). At trial, Groat was represented by North Adams attorney Michael Rippis. On November 10, Simons sentenced Groat to concurrent two-year sentences for the two felony convictions and to a one-year concurrent sentence for the misdemeanor offense of contributing to the delinquency of a minor.

Groat is a member of the North American Man/Boy Love Association (NAMBLA) and while under indictment spoke to the Boston and New York NAMBLA chapters. NAMBLA voted to accept Groat's case as part of its political action work. A fund-raising appeal was sent out by NAMBLA on Groat's behalf and over \$1,000 was raised.

The only other legal case NAMBLA has taken on is that of Richard Peluso, now at Bridgewater prison, who is seeking to rid himself of his status as a "sexually dangerous person."

Groat's attorney, Boston activist John Ward, argued a motion for revocation and revision before Judge Simons in Pittsfield on June 26. In a brief afternoon session, Ward offered testimony by Jonas Fields, a Boston psychiatrist who is an expert on male sexuality, who told the court that the impact of a sexual encounter between an adult male and a sexually active teen-aged male might cause guilt and anxiety due to the existing taboo on such encounters. But the long-range impact, Fields said, would be neither trauma nor permanent psychological effect.

Ward also offered written statements to the court from two correctional officers at the Berkshire County House of Corrections. They testified to the positive influence of Groat's activity while incarcerated.

Another written statement was made by Roger Goldin, the director of the Berkshire County Court Clinic. At Groat's original sentencing, Goldin argued against incarceration.

A letter from Groat was also given to Judge Simons. In the six-page letter, Groat told Simons about the changes he had made for the better among the prison population at the Berkshire jail.

Groat began his incarceration in protective custody because the sheriff and guards feared that, as a convicted "sex offender," Groat might face threats and harassment from the general inmate population.

As it turned out, Groat was soon released from protective custody and joined the rest of the prisoners. He worked to overcome homophobia among the inmates and talked to many individual prisoners to educate them to rid themselves of their anti-gay stereotypes.

During the June 26 hearing, no member of the Berkshire district attorney's office showed up nor did anyone from the probation department. Groat thinks that a discreet boycott was planned by these public officials. He has also established that the district attorney, the chief assistant district attorney and the sheriff are mem-

bers of the same family.

One week after the June 26 hearing, Simons ordered Groat released. Simons revised all three sentences to time served and ordered concurrent probation for Groat on all three sentences.

While in prison, Groat had undertaken the work of building a network for homosexual boy-lovers in prison, estimated by NAMBLA to be at least 5,000 in the country. Groat said he received an average of 30 to 40 letters a day as part of his prison project, more mail than that received by the rest of the prison population combined.

Groat thinks that it was partly as a result of his organizational skills and outside contacts that the sheriff favored his early release.

Ward was delighted with Judge Simons' decision. "The judge felt any more jail time would exceed proper punishment for the offense," he said. "I think he was impressed by David's letter. We made a showing that the effect of consensual sex with an adolescent is minimal except for the brouhaha caused by the police and courts. The real lesson is that if people weren't behind Groat, I never would have heard of him and I couldn't have helped him. We're ahead of the game by our own network. It's significant that there was a support network. Sometimes, occasionally, it works. This was one of those times. I'm glad he's out."

NAMBLA member Wayne Sunday, who has monitored the Groat case closely, told *GCN*, "My feeling was that they wanted to get rid of David after six months. David was well-liked by all the guards, except for the one homophobe. And all the inmates liked him a lot."

Groat plans to move to New York City. He admits that he has been politicized by the entire experience of indictment, trial and imprisonment. "My interest is in the prison project within NAMBLA," he said.

Groat is working with 50 other imprisoned men who are in jail for statutory sex offenses with minor males.

As to his prison term, Groat commented, "It was a waste. Prison is just a waste. It's just warehousing. You just sit and sit." — filed from Boston

Teachers

Continued from page 1

cision conceded that their action was difficult. Board member Sonia Ruby said she thinks teachers, like clergy, should lead exemplary lives.

"We might accept behavior from an actress that we wouldn't accept from a teacher," she said. Nevertheless, she expressed concern about the suppression of free speech "throughout the world. . . . We have to act to preserve those freedoms."

Susan Wilson, newly elected state board vice-president, said the Paramus school board's case contained a "weak link": its failure to prove the Gish's advocacy of lesbian/gay rights had affected the children.

She said that high school students receive information about homosexuality and alternative lifestyles from television and other media.

"We cannot take out of the classroom everyone who doesn't fit someone's model of an ideal teacher," she said, adding that students have to be trusted not to be influenced by teachers' outside activities.

"The time to punish people is

D.C.

Continued from page 1

Reaction in the lesbian and gay community to the provision of the bill decriminalizing sodomy has been cautious.

Melvin Boozer of the Gay Activists Alliance told *GCN* that since all D.C. legislation goes to Congress for 30 days, either house could kill the bill.

"We are deliberately keeping a low profile," he said. "We cannot afford to telescope our position to the Moral Majority. But if this bill passes, there may be dancing in the streets."

One observer in the community said the bill is not seen as an important issue because D.C. already has a city law banning discrimination on the basis of sexual preference.

"Given the attitude here, the bill will probably be passed," he said. — filed from Boston.

not when they say something, but when they do something," she added.

The state board's ruling is strongly worded: It reads, "The mere apprehension of fear of disturbance in the operation of the school system is not enough to justify abridgment of a teacher's freedom to speak out regarding his homosexuality."

"In balancing the right of free speech as against the duty of the school board to run a thorough and efficient educational program, free speech must prevail" unless actual disruption occurs or can be reasonably predicted.

In the course of Gish's nine-year court battle, the United States Supreme Court upheld the Paramus school board's right to require Gish to be examined by a psychologist. Gish was subsequently seen by three psychologists, one of whom agreed with the school board that Gish's open involvement in the lesbian and gay rights movement could affect his students and warranted his dismissal.

The state board said that this one psychologist's testimony, balanced against the testimony of two psychologists favoring Gish's rehiring, "is not sufficient to satisfy . . . the standard requiring substantial evidence of a reasonable expectation of disruption to the school district's educational program in order to override the First Amendment interests involved and to justify dismissal for conduct unbecoming a teacher." — filed from Boston

Raids

Continued from page 1

extreme sector of the gay community, it's bound to have a detrimental effect on the whole community. That's what the police are aiming for. Some gays have responded in fear, by staying away from the baths. But others have reacted in defiance, and I don't think there's been any big decline in business at the baths," she commented. — filed from Boston

Student, Officer Implicated In Naval Academy Sex Scandal

By Larry Goldsmith

ANNAPOLIS, MD — A midshipman has resigned and an officer has been recommended for a transfer and eventual discharge after an investigation revealed "possible homosexual activity" at the U.S. Naval Academy.

Navy spokespersons refused to name the men involved and declined to discuss any details of the case, citing federal privacy laws.

In a statement issued July 1, Navy officials declared that although homosexual sex is prohibited by the Uniform Code of Military Justice, no judicial action will be taken against the two men.

One source told *GCN* that a

lieutenant in charge of assignments had made sexual advances to four midshipmen, possibly with the promise of favorable assignments. Three of the four refused, according to the source, but one consented and subsequently spent two nights with the officer. The midshipmen who refused reported the officer to academy officials, the source said.

The midshipman resigned under a clause in the academy's administrative conduct system which permits a person found guilty of a conduct violation to submit a qualified resignation in lieu of receiving an administrative dismissal.

A recommendation for the transfer and eventual discharge of the officer has been forwarded to the Department of the Navy. Academy officials confirmed, however, that the officer remains at Annapolis pending action on those recommendations.

The incident is believed to be the first officially reported instance of homosexual activity at the Naval Academy. Last year, two men and a woman were dismissed after an investigation showed that five male midshipmen had engaged in sexual activity with the woman in the student dormitory.

— filed from Boston

Community Voices

pride with a new meaning

To the Editor and the Community:

To say that we, as members of the Pride Committee, appreciate the help that dozens of people from all over this city gave us on Friday, June 19 in connection with our suit against Mayor White and others in city government, is perhaps the understatement of the decade. We can't begin to list the dozens of individuals who dropped everything in their own lives to come to our assistance. From researching legal issues to making hundreds of phone calls to collecting signatures of support on Charles Street to packing the courtrooms with supportive faces — lesbians and gay men came out in force that day, and together we made a difference in our lives.

We often hear that our community is wracked by factionalism and dissension. But efforts like this, and like the Tea Party 2½, where women and men from many diverse groups, lifestyles, and political viewpoints can join together on extremely short notice and make our voices heard in an organized, effective way, prove otherwise. The 12,000 people who marched down Charles Street on June 20 in a peaceful, joyous celebration could not have done so if it hadn't been for the victory we won in the courts. And if we hadn't been able to put our differences aside for a time and unite behind that issue, nothing at all would have been accomplished.

We thank *everyone* who was a part of that effort — not just for ourselves, but for the thousands of people who celebrated Lesbian & Gay Pride with a new meaning in Boston this year! Jim Anderson
Beth Kelly
Tom Chiodo
Boston, MA

not proud of pederasty

Dear GCN,

I really enjoyed Gay Pride this year, only there is one thing I'm not proud of in the gay community and that is pederasty. There is no valid reason for straights to deny us our rights, except when we insist on man/boy love. I don't accept man/girl love with straights and just because I am gay I'm not going to condone gays who practice pederasty.

It should be made clear to the world that we as consenting adults want to be free but on the other hand we are not supporting man/boy love.

Sincerely,
Brad Walton
Boston, MA

Design Director

Gay Community News is looking for a Design Director. Graphic Arts skills necessary as well as a commitment to feminism and social change. Low salary plus medical benefits. Address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108 or call (617) 426-4469.

moralistic fingerpointing

To Community Voices:

I have read repeatedly the "whomever it may concerns" of different people who have stuck their noses into the man/boy love of a Cincinnati man. I am a boy lover. I am right now going to serve twelve more years on my sentence. The boy's rights were not violated. He was not lured, raped or forced to act in his part. Neither was I. Boys who are forced, coerced, etc., tell. Most of us have never been told on by our loves. It has always been a third party and the injustice of the laws against us, ALL OF US! That wins out with unfairness, inhumanity, and injustice, because of all you self-righteous people. You see, you sit there and point fingers at us. But when it comes to your own lifestyle and freedom, I would love to see what kind of justice and finger pointing you can do. Yes, I may be a child-molester, but my boys were given love, a chance to live life, and a deeper understanding than you moralistic fingerpointers were ever willing to give that boy.

They look for love. I commend that man for having the insight to play nasties with that boy. I think he should have guided him a little better, but he will learn. I have been a boy lover since I was five years old. This is my second prison term for it. When I get out I will surely love again those who seek my love. It has meant losing everything for me twice before. But if the happiness or oppression of one child can be eased for knowing me, it is worth every year that I must serve.

Sincerely yours,
Louis A Colantuono
"The Pedophile trucker"
Box A-E #6104
SLO, CA 93409

P.S. Please print my name and address. In case anyone wishes to deeper understand us, I will answer any letter sent with a stamp enclosed.

lesbians and gay men

Dear People,

I do not feel the word gay should properly be applied to all homosexuals. The people who use this term generically (usually men and non-homosexuals) to mean lesbians and gay men would be surprised if they were taken to a womyn's bar if they asked to go to a "gay bar." This sexist attitude is also prevalent among those who say gay people are rich (as in the *Advocate's* ad in the straight press) or graceful, or any other stereotype associated with gay men when the opposite is often true of our lesbian sisters, who are oppressed because the strong connection with "gay" as associated with males.

We as lesbians and gay men should be more aware of this type of sexism since it is the patriarchy which says the word "man" should be considered as a generic term (much as the word "gay" has been laid on lesbians). To unlearn what has been taught by a heterosexist society, we may have to make new words, such as royalty-dom (for "kingdom") or "to human" instead of "to man" an operation, for example. I feel it is better to try to be non-sexist by being inventive in using a non-male-gendered derivative than to use traditional phrases which will continue to be harmful for the liberation of us all, and beneficial to the patriarchal system which defines itself and others with its sexist vocabulary.

What is wrong with using sexist terms is that offends those who do not define themselves by sex roles, but worse, it reinforces an image of what the words stand for. We can little afford to help stereotype ourselves into an image of whatever a sexist community wishes us to be.

Instead, we must strive to become more of what we already are in self-defined terms, not in terms derived by only one and from only one non-feminist viewpoint. There is a message that needs to be heard and it can't be said in a language filled with sexism. In developing our non-sexist language our culture will be enriched. To do this lesbians and gays must work together.

In love and peace,
Bruce R. Davies
Milwaukee, WI

changing the aesthetic

Dear GCN,

Two letters — Anne Donnelly's "on the edge" and Bruce MacDonald's "beauty springs forth" — and Richard Burns's review of the San Francisco Gay Men's Chorus's Boston performance, all in the July 4 GCN, complement each other, at least for me.

Donnelly feelingfully complains about the accommodationist tactics and postures of such lesbian singer-songwriters as Holly Near and Cris Williamson, who are the best known women's music performers to those outside women's communities. Burns rhapsodizes over the arch-accommodationist gay male choir that blandly adopts sentimental straight songs. And MacDonald, citing his own experiences, holds that "we can change the aesthetic" — in his argument, of our individual sexual tastes — "by having . . . consistent values."

To my mind, Holly Near has gone farther than any other performer in changing her own aesthetic values and those of her audiences by holding fast to such other values as her pacifism, socialism, and feminism. She was not at first a lesbian, and I applaud her firmness against pressure to make lesbian identity the most salient characteristic of her work. She is first and foremost a political artist, one who believes in and practices the arts of persuasion in order to draw more people into activity that will help bring about a more peaceful and equitable social fabric. Some may object to her tactics, as does Donnelly, because they may backfire. To object to them and to Near because she isn't lesbian enough ignores the fact that Holly Near has always had a constituency much broader than the lesbian community — a constituency she welcomes and will not repudiate in order to become a lesbian mouthpiece or archetype.

The San Francisco Gay Men's Chorus, on the other hand, seems typical of the gay male lack of values, let alone consistency in anything but sedulous aping of straight commercial culture. Except for Harvey Milk's, I don't note a single gay name in the repertoire Burns reports. There was clearly no impetus to change gay men's musical aesthetic, despite the existence of significant choral literature by such gay composers as Lou Harrison and Ned Rorem. Instead, there was the same old drag show, only without the skirts and feathers. What does it feel like to hear 130 gay men sing "The Man I Love"? Rather, I suppose, as it feels attending that graceless and witless travesty "Boy Meets Boy" — nauseating.

Finally, not to forget the matter of Cris Williamson. I'm uncertain what the fuss is about. I haven't read the "disgusting interview in *Mother Jones*" Donnelly cites, and I have heard both women who were and those who weren't pleased by Williamson's recent live shows. If she is soft-pedaling her lesbian identity, as it seems might be partly the cause of objection to her, perhaps she has found that adhering to certain values — mutual respect, affection, emotional honesty — calls for changing a rigidly lesbian sexual aesthetic. If so, I understand. Holding those same values, I found it necessary to abandon a rigid gay male sexual aesthetic, to realize that I'm straight, too.

Ray Olson
St. Paul, MN

Proud Gays!

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★★★★★★★★★★★★★

sisterhood begins at home

To the editors of GCN,

I would like to take issue with Anne Donnelly and the criticism she expressed concerning lesbian musicians. I believe that Ms. Donnelly herself represents the real problem many lesbian and women artists face within our own community — a sense of powerlessness and victimization that leads women to attack other women who are in the public, who appear to be successful, or who are moving to make changes in the world. Why wait for Reagan to attack us for free thought and expression when we already have an army of "womyn" tearing us down, for, among other things, not dressing in the politically correct manner or not singing and writing the songs *they* think we ought to be singing and writing.

It never fails to amaze me how few women who criticize other artists' work ever try to do that work themselves. Perhaps even more dangerous is the idea that the artist is somehow *responsible* for making Ms. Donnelly's or Maxine Feldman's life problems disappear, that she has to dress in clothes that make Anne Donnelly feel good. Why can't *you* just feel good about your clothes, your job, your life? And the fascist proscriptions that follow so logically from the idea that Ms. Donnelly *owns* the music that Holly Near makes is frightening. Holly Near is singing the songs *she* wrote, expressing the feelings *she* has, and if they are universal and they move others, then she is good at her art. But only the artist can define for herself what her responsibility is, what her feelings are — not some politically correct party or ideology. Can Anne Donnelly really be saying that Holly Near should act, dress, think, and sing to please her? (especially when her own life seems to be so unbearable.)

If you don't like things, Anne, then *you* had better start moving to change them, instead of spending all your energy telling women who *are* doing something what you think they should do. Don't you think we all share the same oppression? What is the difference between you and Holly Near? Do you expect her to take you out of the oppression of your life? And what does she owe you that you cannot make yourself? Music, art, painting, are not owned, any more than life is owned, it is made, it is created. That this culture puts a price on it is not the fault of the artist, it is the reality we must deal with, work against, or through, or whatever. Enough of this fascism masquerading as sisterhood. Sisterhood starts with you, Anne. Long live the freedom to make art, and long live the freedom to cherish the art that freedom produces.

Marian Roth
New York, NY

stay tuned

Dear GCN:

Thanks to Kathy MacDonald, Mondo Gaitan, Jerry Scoppettuolo, *et al.* for putting on the New England Lesbian and Gay Conference; and to Robert Aldrich for writing it up (GCN, Vol. 8, No. 50). For me the conference was a great place for meeting people and learning from them. I'd like to make one small correction to the write-up. The radical fairy circle did not meet at the same time as the S&M discussion. I ought to know, for I was one of a few men at both of them. For more on whether one can be a feminist, a radical fairy, and an S&M man at the same time, keep tuned to these pages.

Dee Michel
Cambridge, MA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

Gay Community News

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Greetings from Washington, D.C.!

Greetings from Washington, DC

Produced by Robert Epstein, Francis Reid, Greta Schiller, Lucy Winer

By Cindy Patton

When I arrived at New York City's Town Hall, there were already people milling around. The crowd was mostly lesbians and gay men, clad in the various forms of apparel that have come to mark the components of our sub-culture. Theatergoers headed for Broadway shows had to step out into the street in order to get by. A few placed polite inquiries, but most steered clear. The moms and dads of the filmmakers were there, along with a few straight friends, but to the casual passer-by, this was a gathering of queers. What we were doing just a block from Times Square was not entirely clear — the marquee read simply: "Greetings from Washington, D.C."

The warmup speeches and music (provided by people involved with the film) emphasized that the film was a group effort by film-

makers, financial contributors, and marchers (over one hundred thousand of us.) As the lights went down, I realized that I was about to break the first law of journalism — I was about to review something that, as a marcher in 1979, I had helped to create. The production values and care exercised by the filmmakers had, indeed, made *Greetings from Washington, D.C.* a community project.

So many people cheered for so much of the film that it was hard to retain any semblance of "critical perspective." The cinematic quality of the film was very good; it sits squarely within the best documentary tradition. The fine, vibrant connection between the filmmakers and their subjects challenges ideas about film language in documentaries.

Born in the age of imperialistic anthropology, documentaries traditionally look at the "other" from a "mainstream" point of view. As an "outsider" the filmmaker, no matter how sympathetic, can never really bridge the gap

between documentarist and subject.

In rare cases (becoming more frequent as minorities gain access to production tools) when an "us" group steps back to film itself, something very different takes place. The filmmaker and subject come together in a new way. We witness this most poignantly in *Greetings* when one crew films another crew as they stop shooting and exuberantly begin waving "hi" to all of their friends. They seemed to be saying "Hey, this is us! We're filming us!"

And that is the feeling imprinted on this important work. The many people interviewed know who they are talking to, and that makes an incredible difference in how they present their message. They aren't talking to the five o'clock news; they don't have to talk in code.

The editing is, for the most part, good. Scenes were chosen that best represent the range and diversity of lesbians and gay men at the march. Care was taken to

identify by location lesbians and gay men from small towns all across the country. The film will encourage these lesbians and gay men as they develop their own, non-urban lifestyle. There is none of the move-to-the-gay-meccas message that is often subtly articulated in gay media. I came away from the film feeling less like I live in an isolated ghetto. I felt the commonality that binds us all together despite our problems of race, class, urban/nonurban, men/women, etc.

One thing I disliked about the film was a needlessly long interview with a straight couple (from Britain or Australia). This is the only time straights figure in the film and they end up circumlocuting and looking foolish. They are idiosyncratic and reflect no particular point of view. It seemed like a hand had entered the film to remind us why everyone was in D.C. Including the segment serves no good cinematic purpose (al-

though the couple is pretty silly) and I would rather have had those minutes spent on us.

The film just ends, abruptly and unsatisfyingly. A long list of sponsors and participants rolls by over a lovely reddish background. It was nice to see who had supported the march (many of you will see your own names up there) but I'd have run the credits over more shots of the marchers. The film only runs for about a half hour, and it's a shame to waste time on pretty backgrounds.

Overall, the film is a successful documentary and an important milestone in the visual record of lesbian and gay struggle. The grass roots organizing and professional filmmaking that made this film possible are parts of our culture that we can be proud of. We are becoming more visible and we can document our own history.

Available through Lucy Winer, *Greetings Films*, 157 Garfield Place, Brooklyn, NY 11215.

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Primal Fear

Directed by Anne-Claire Poirier.
With Julie Vincent and Germain Houde. At Off the Wall, 15 Pearl St., Cambridge, thru July 20.

By Lee Swislow

Primal Fear, by French-Canadian filmmaker Anne-Claire Poirier, is about rape. It's about one rape, in particular, and the politics of rape in general. *Primal Fear* is an uncompromising film that left me no escape from the devastating realization of what violence against women really means. Yet now, five days and a lot of talking later, I can start to appreciate the power and honesty of the movie.

Suzanne, a nurse, leaves her hospital around midnight for a 15 minute walk home. She is grabbed

by the rapist, a knife at her throat, pulled into a van, beaten up and thrown in a corner. At this point, much of what we see is from Suzanne's perspective. We watch the rapist talking, drinking beer, smoking cigarettes — and hating women. His violence comes in waves, ending with the actual rape. We then see Suzanne stumble home, look in her mirror, and finally start to scream.

The next part of the film alternates between scenes of what happens to Suzanne — being examined at the hospital, questioned by the police, comforted by her boyfriend — and newsreel footage of violence against women — mass rapes in Vietnam, a young girl's

Continued on Page 8



Julie Vincent (l) and Germain Houde (r) Powerful and gripping, the tough film connects personal and social violence.

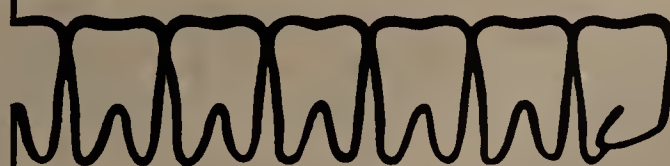
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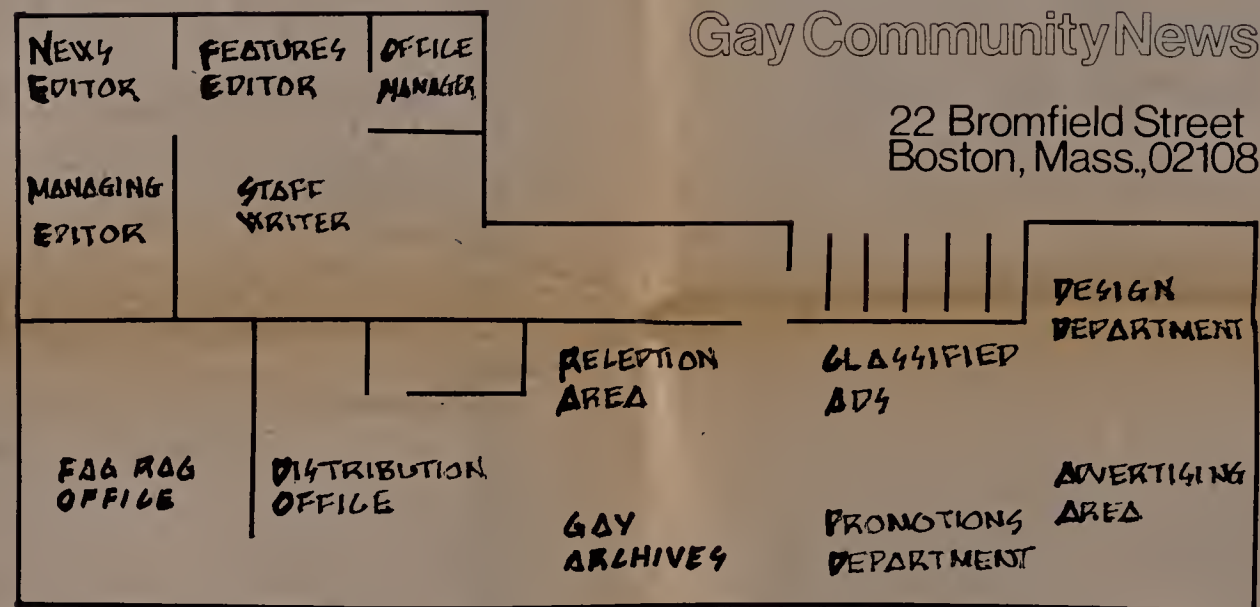


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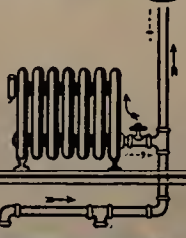
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Ticket Outlets: Boston: Glad Day Bookshop (542-0144), ConcertCharge (426-8181), Boston Self Help Center (354-0080); Cambridge: Women's Emporium (661-2059), Red Book Store (491-6930), New Words, Out of Town Ticket Agency; Out of Town: The Women's Bookstore, 78 May St., Worcester, MA (791-5127); Womonlyre Books, Northampton MA (586-6445); Mail Order: send money order and self addressed stamped envelope to Allegra Productions, 267 Allston St., Cambridge MA 02139 (Specify 1st and 2nd choice of dates).

Fear

Continued from Page 5
clitorectomy in Africa, the shaving of women's heads in France after World War II. The movie also shows Suzanne several months after the rape, unable to leave her apartment, unable to respond to her boyfriend's love and caring, and eventually killing herself.

I was incredibly shaken after the movie. Partly I wanted to scream and cry, partly I wanted to talk the feelings away, and partly I was furious for having had to see the brutality. The scene of the clitorectomy was the most painful. While watching it, I was saying — no, I don't want this picture in my mind. I don't want to have to see it repeated again and again inside my head.

At a reception for Anne-Claire Poirier, sponsored by the Boston Area Rape Crisis Center, I asked her about the clitorectomy scene. She said when she first saw the documentary footage, she had to stop the projector four times. It was impossible to watch straight through. But, she said, "my work is with images. People can run away from what they read. They can't run away from the image."

Not running away is the whole point of *Primal Fear*. Poirier spent a year and a half making this film, including hours of interviews with rape victims and people who work with rape victims. She is still angry about the invisibility of rape, about how much shame rape victims carry, about the denial of the prevalence of rape. She is angry about the silence which has surrounded rape. Poirier made *Primal Fear* to shatter that silence and to force open a space to acknowledge the realities of rape.

One of the hardest parts of the movie was Suzanne's inability to recover from the rape. She says, "It's not the rape itself or the penetration. It's the fear. I caught fear and lost love." Her boyfriend's love was all Suzanne was offered. And he really couldn't understand what Suzanne was feeling. There were no women friends; there was no rape counseling. Suzanne's suicide left me feeling depressed and powerless.

Women who do rape counseling say that, in fact, most women who are raped do not kill themselves. Poirier said that she wanted to make clear how much rape can destroy a woman's soul and her ability to live. This was not meant to be a movie about what can and should happen, but about what has happened and does happen.

Although depressed after the movie, I am now feeling the strength that comes from having reality honestly shown. Rape is horrible. Violence against women is horrible. But it exists. And I don't need to be protected from that knowledge. I now can feel some of the inspiration to continue working to change a society that generates and perpetuates such violence.

But I only got to this point after a lot of time to talk, and scream and cry. When *Primal Fear* was shown at the Redbook Store earlier this summer, there were discussions after every showing. (On Sunday, July 12, at 1 p.m., there will be a special benefit showing for the Cambridge Safehouse Network, with free refreshments and a discussion led by Safehouse organizers. Off the Wall is not providing space for discussion, with the exception of one showing.) The movie program includes a statement from the Boston Area Rape Crisis Center that encourages people to call them if they want to talk about the issues and feelings the movie raises. They will organize discussion groups if women want them. I would suggest that people go to the movie with at least one (preferably more) hand to hold, and with plenty of time afterward to process the experience.



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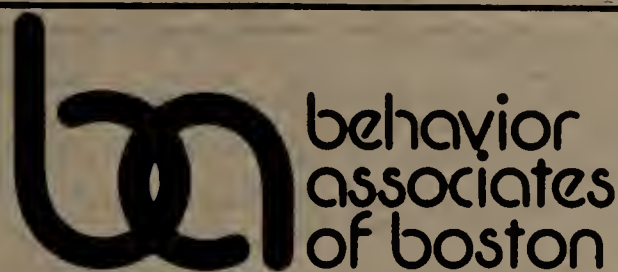


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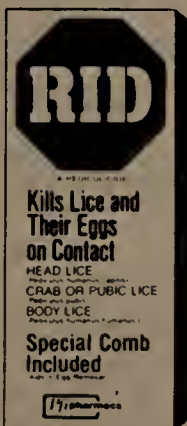
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The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English, French and Spanish.)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant
to VD PREVENTION and Good Health
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

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PRISONERS

PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

POSRIIP (People Organized to Stop Rape in Prisons) is a group of men and women, gays and non-gays, prisoners and non-prisoners who are working to stop sexual abuse in prison. POSRIIP puts out a *Newsletter* and sample copies are available from POSRIIP, Box 4413, Chicago, IL 60680.

GCN SPECIALS

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10pm and layout 6-10pm. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4489 and they'll tell you what is needed at the time. Thank you.

FREE GCNI

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

BACK ISSUES

If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call GCN, 426-7042.

FAN FAN THE TULIP

It's that sweltering time of year again, and there seem to be more swelterers than usual, so we could use another fan or two. If anyone out there wants to fan a faggot or delight a dyke, please give us a call at 426-4469. Ask for Mike.

GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

ORGANIZATIONS

WELLESLEY COLLEGE ALUMS

Yes, there IS lesbianism after Wellesley. Interested in forming Alum Assoc? Meet soon hopefully. (Hi, Mom.) Write "Me!" at GCN Box 437. (2)

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WOMEN! to bring all our demands together into a single political force end to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

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When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

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New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundrasing, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now. Write: Ganymeade Society, c/o Karl Volk, 43 Whitler Blvd, Poughkeepsie, NY 12603.

IN New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5. Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

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PUBLICATIONS

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Why does far right liberty lobby support Noam Chomsky in Holocaust debate? A unique answer to the Nazi apologist pseudo historians two dollars Clarity Press 1101 175 Fifth Ave, NY, NY 10010. (1)

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Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

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Focus' annual prose contest: \$35.00 prize for best essay, story, or personal history. *Focus* has first publication rights on all entries submitted. Enclose SASE for return. Contest closes Aug. 7, 1981. Send to *Focus*, 1151 Mess. Ave., Cambridge, MA 02138. (4)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

Subscribe to BIG MAMA RAG, a monthly feminist newsletter. \$6 per year, \$10 outside the U.S., FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

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A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

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Prisoners



TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



I am currently incarcerated in the Muncy Correctional Institution and would like very much to have a penpal to write to. Thanks. Shawna LORE, 6050, Box 180, Muncy PA 17756. (44)

Hi! I would very much like for someone to write to and it would really mean a lot to me. I am gay and have been since I was 17. I'd like to write someone who's sincere. I am a Pisces. I hope your favorite fantasy soon becomes a reality. Carol STEVENS, Box 11492 #102598, Oklahoma City OK 73136. (44)

I am serving a 12 year sentence in this ol' prison with very little correspondence. I would very much like to find someone interested in writing. In sisterhood, Pam McFADDEN, A830568, Box 147, FCI #254, Lowell FL 32683. (44)

If you are interested in writing a prisoner be sure to ask her or him about the regulations in that prison regarding such things as sending books, stamps, or anything other than a letter. These rules vary from one prison to another.

Your love is like a new budding rose that only my heart knows. Your love is like a new sunrise that rises on my heart. Young man in prison wd like to repair life w/love. All letters answered. Rob SCOTT, 824855, Box 900, Shelton, WA 98584.

GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

19 year old Scorpio male, down for 1-3 years needs friends to write. Frank LINDBERG #12191, PO Box 400, Rawlins, Wyo. 82301.

19 year old man asks for mail from anyone caring to write. I'm very lonely and will answer all letters. Randall BARKER, C-O 4800 Cell 6-4, PO Box 608, Tehachapi, CA 93561.

Black Bisexual male, 5' 11", 150 lbs. is in dire need of correspondence. I have neither family nor friends in the free society and do not receive any mail. My interests are many, pleasures are few and my hopes are that you'll respond to my request. Mark WHITSON #161-467, PO Box 511, Columbus, OH 43216.

Male, 5' 11", 185 lbs., handsome, Scorpio, sexy, Bi, likes to rap, Assoc. Degree working to B.S. in Soc. Psych. enjoys reading, political and legal activism, music, concerts, plays and traveling. Pictures desired, no nudes. TV's and TS's welcome. Joe STERLING, PO Box E, Jackson, MI 49204.

25 yr old intellectual, ordained minister. Like politics, art, poetry, jazz. Wld like to write believers in freedom — male or female. Will answer all who write. J. John CALVIN #1395021, PO Box 779, Marquette, MI 49855.

Inmate for 9 yrs. comes up to parole board May '82. I have no friends in here. I am homosexual and wld appreciate hearing from people outside. I am very lonely. Please write: Marvin Roy MORGAN #92489, Box 514, Granite, OK 73547

Young man wishes to correspond with someone sincere in the gay community. Hobbies are music, water sports, weight lifting. 5' 10"/165 lbs. Bill LOWENTHAL #A-069027, PO Box 488-A, Polk City, FL 33688.

I like sports. I play football and baseball in here. I go to the Parole Board in Feb '82. I would like to find a relationship that will continue when I get out of here. I'll answer all letters. Paul JUNGE #152-881, P.O. Box 69, London, OH 43140.

I've been in ten years on a 44 year sentence. It's been a long time without mail. Will answer all letters. I am 5' 11"/180 lbs. Hope to hear from someone out there in the free world. Frankie GUINAN #23285, PO Box 900, Jefferson City, MO 65102.



I'm just coming out and would like to hear from all who are sincere: Kenneth EWING, PO Box 711 - A66155, Menard, IL 62259.

I wish to write to a femme gay male who cares and understands and won't take my feelings as a joke I will answer all. 5' 10"/140 lbs. Brown hair and eyes. John WHITE #155443, P.O. Box 45699, Lucasville, OH 45699.

5' 10"/160 lbs. Into being effeminate for a special man. I am getting out real soon. I have my own house and business. Please write: William RUSSEL, F-2032, PO Box 244, Graterford, PA 18426.

Getting out soon. Would like to correspond with other gays for a lasting relationship. William REED 78A-3583, Box 149, Attica, NY 14011.

Pretty gay boy needs help and friendship while in here. Love French and Greek. Will be paroled next year and I need a sugar daddy to take care of me. Bart LIVINGSTON #17674, Box 14 Unit 7-c-9, Boise, Idaho 83707.

Lesbian/Gay Prisoner Project note: Some publications that take an interest in prisoners and, more generally, in the role of "crime" (e.g. homosexuality) in controlling ALL of our behavior, are: *off our backs* (feminist women's news and features), 1724 20th St. NW, Wash. DC 20009; *GAYCON Press Newsletter*, 20 12th St. #326, San Francisco CA 94103; *Gay Insurgent*, Box 2337, Philadelphia PA 19103; *No More Cages*, c/o Women Free Women in Prison, Box 283, W. Nyack NY 10994; *POSRIIP* (People Organized to Stop Rape of Imprisoned Persons), Box 4413, Chicago IL 60680; *Through the Looking Glass* (a women and children in prison newsletter), Box 22061, Seattle WA 98122; *Fortune News*, 229 Park Ave. So., NYC 10003; *Sisters of Inner Connections*, 259 S. 60th St., Philadelphia PA 19139; *Prisoner Yellow Pages*, Office of Inst. Min. 5300 Santa Monica Blvd. Suite 304, L.A. CA 90029; *Prison Pen Pals*, Box 1217, Cincinnati OH 45202.

Some of these are free to prisoners, some have free penpal space, and all have a deep determination to make people, both inside and out, more aware how political and widespread the effects of prisons are, and to support prisoners with what resources they have. (These groups and publications need all the support they can get too!!!)

I am a very good looking cowboy. 6 ft/175 lbs. I am out in August and can travel. I am looking for older men to Greek. I hope to hear from an older man soon. Jack BAKER #38997, Box 900, Jefferson City, MO 65102.

I am interested in law, sports, music and studying psych. Upon release I am considering relocation. D. COMER #403589-5, PO Box B, Anamosa, IA

I am imprisoned on a drug charge. I would like to meet and write to a sincere man. Please don't feel reluctant to write: Jimmy ROSS, PO Box 607 N.S.P., Carson City, NV 89701.

Gay man in prison is looking for somebody to share fantasies with. Sheldon DUNCAN #B-90744, PO Box 686 C.T.F.C., F-132, Soledad, CA 93960.

Lonely man in confinement seeks correspondence from a person who cares. I need someone to share my loneliness — thoughts, ideas and love. I'm 8' 2" 175 lbs. I enjoy reading, art, music, outdoors to name a few. I will answer all letters because I really do want and need friends. Daniel BRANDT, P.O. Box 45899, Lucasville, OH 45699.

I'm presently incarcerated and have no family. I enjoy reading, cooking, music and home-life. I would deeply like to correspond with any gay people that care to write. I've been gay all my life. 5'11", 150 lbs., brown hair and eyes. I'll answer all letters truthfully and honestly. Michael MYERS. P.M.B. #84806. Magnolia 3, Angola, LA 70712.

I wd. appreciate hearing from all of you that wd. be willing to write. I am very lonely. In need of a friend that cares and won't take my feelings for a joke. I will answer all letters. Please write, I'm sure you know the meaning of Loneliness and Emptiness. Calvin C. PARKS, 370 S. Front St., Columbus, OH 43215.

I am a very lonely person in this prison and wd. like to know if there is a serious person out there that wd. like to correspond w/me. I don't know what a visit or getting mail feels like. So wd. someone help me experience this feeling. Darwin F. LASWELL #17028, Box 41, Michigan City, Indiana 46360.

I was involved in a gay relationship with a teenager. He wasn't quite seventeen and now I'm here. I am preparing a work on my legal case dealing with male teen prostitution. I am interested in corresponding and exchanging information. I will answer all letters promptly. Richard A. PASS 85725 Oak 1 Angola, LA 70712.

Young man wishes to hear from older men. You will be very pleased. I aim to please. Terry COLEMAN 157015. Box E, Jackson, Mich. 49204.

I am a young gay man here in prison. I've been very lonely since being separated from my lover. I wd. like to write to pen pals to brighten up my days. Mark SIMENI #90965, Camp H, Angola, LA 70712.

I'm interested in corresponding with an intelligent and selfless person who does not have any hang-ups about helping a prisoner who's willing to help himself. Will answer all sincere letters. Jack BURNETT #10028 Box 41, Michigan City, IND. 46360.



Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball 266-2147; running 825-0181; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 238-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

sunday

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Marrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Orlaens, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1814, Orlaens, MA 02653.

Greenfield, MA — Gay Man of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

coming events

july 11 sat

Cambridge, MA — Workshop on acupuncture and women's health sponsored by Inman Square Community Acupuncture and Woman's Community Health Center, 186 1/2 Hampshire St. (Inman Square). Wheelchair accessible. 7-8:30pm. \$2 suggested donation. Info: 547-2302 or 354-4112.

Medford, MA — Benefit for the Somerville Women's Center. Concert featuring Marcia Diehl, members of Solid Ground, Mimi Jones, Gigi Chant and MORE. Wheelchair assistance. Tufts U. Goddard Chapel. 8pm. \$3.50 donation. Info: 623-9340.

Boston, MA — PROUD PANSY PRODUCTIONS presents a dance/party for men, at the Cauldron Experimental Theater, 22 Randolph St. (off Harrison St. near the Dover T stop). 8pm. Bring food and whatever. Donation requested.

14 tues

Cambridge, MA — Boston NOW Lesbian Task Force will be meeting at the NOW office, 99 Bishop Allen Dr. (Central Sq.) at 7pm. New members welcome! Info: 661-6015.

Boston, MA — Black and White Men Together (BWMT). Report on San Francisco National Convention. Steering Committee 6:30pm; Meeting 8pm. Bring refreshments. Info: 538-9420 or 586-7468.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

monday

Boston, MA — Women energy is needed to help prepare this year's TAKE BACK THE NIGHT march: to bring public attention to the violence directed against all women regardless of sexual preference, age, race, economic class or able-bodiedness, at all times but especially at night. General meetings every Monday evening at the Harriet Tubman House, 566 Columbus Ave. (near Mass. Ave.; Northampton T stop). 7pm. Come work with us on media stuff, posters, flyers, outreach, public relations, and the rally. Info: Ria at (617) 277-7145 (leave message if answering machine answers).

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M, W, F at 8 PM Info: 825-0181.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Herv. Sq.) 8pm. Tuesdays and Thursdays. Info: 681-3633.

15 wed.

Cambridge, MA — Cambridge Woman's Center is sponsoring a series of informal discussions among women entitled Introductory. Every Wednesday evening. This week's topic: Fathers. Cambridge Women's Center, 46 Pleasant St. 8pm. Info: 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: (and for the entire week (thru Sat.)) an original play by Geraldyn Horton. Wed. eve is women only. Thurs thru Sat everyone welcome. Doors open at 7:30pm. No one admitted after 8. \$3. 355 Boylston St. (chapel entrance).

Boston, MA — Boston Women's Goju-Ryu is offering daytime and evening classes in self-defense and karate for girls and women (10-11:15am and 8-7:30pm). Sliding scale. Info: 491-2162.

Cambridge, MA — Gay Professional Man's Group. An evening of outdoor games and food. Last initials A-L bring food and sports equipment; last initials M-Z bring drink and sports equipment. Meet at 7pm on the steps of the MIT Student Union, 84 Mass Ave. Donation requested. Rain date July 22.

Cambridge, MA — Violence Against Women in Advertising and the Media is the subject of a slide show produced by Women Against Violence Against Women (WAVAW) to be shown at a meeting of Boston NOW at the Cambridge Community Services Bldg., 99 Bishop Allen Dr. (Central Sq.) 7:30pm. Info: 661-6015.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 268 Eli Center. 7pm.

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES!! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 428-4489.

16 thurs

BOSTON, MA — GCN NEEDS HELP PROOF-READING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY! SEE THURSDAYS ABOVE.

Cambridge, MA — Lesbian and Gay History. Speakers Series: LESBIAN FEMINISM AND THE MEDICAL BACKLASH—THE CASE OF VIRGINIA WOLF, a talk by Pamela Farley. Phillips Brooks House, Harvard Yard. 7:30pm. \$2 donation.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: see 15 wed above.

17 fri

BOSTON, MA — GCN ALWAYS NEEDS ALL THE HELP WE CAN GET!! SENDING OUT THE PAPER ON FRIDAYS. SEE FRIDAYS ABOVE FOR DETAILS. IT'S FUN.

Boston, MA — Films 1950-1980 by James Broughton, gay male poet and pioneer in San Francisco's avant-garde film community. Also, a return showing of Jean Genet's *Un Chant d'Amour* (1950). This is part of an ongoing film series at the Cauldron Experimental Theater, 22 Randolph St. (off Harrison St. near Dover T stop) 8pm. \$3-4, more if/less if. Info: 427-2487 morns. Films showing tonight and tomorrow night.

Boston, MA — Chiltern Mt. Club. Saco River Canoe Trip. Info: Roy (617) 247-1206 or 864-5770 x2577 (w).

Cambridge, MA — El Salvador: film, speakers,

Boston, MA — Oasis Club. Food, disco, mp sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Brockton, MA — Brockton Area Gays meet on the first and third Thursdays of the month. 7pm. Info: Phil 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leadership support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY, REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

food and music. One of a week-long series of events celebrating the Nicaraguan Revolution. 1151 Mass Ave. 7:30pm. Sponsored by CISPES (Committee in Solidarity with the People of El Salvador).

18 sat

Boston, MA — Films by James Broughton. See 17 fri above for details.

Boston, MA — Oasis, see 15 wed above for details.

Boston, MA — The New England Lesbian and Gay Focus of PAM (People's Anti-war Mobilization) is having a potluck dinner at the Arlington St. Church chapel, 355 Boylston St. from 4-7pm. Info available on plans for October. All People's Congress in Detroit end for the National Day of Resistance to Reagan (also in October). All are invited.

19 sun

New Bedford, MA — Jonah Community Church meets every Sunday at 7pm. First Unitarian Church, corner Union and 8th Sts. Info: 997-5601.

Boston, MA — Quick bike trip and picnic at Arnold Arboretum. Co-sponsored by the Community Center and the Chiltern Mt. Club. Leaving the 1270 (Boylston) at 1pm. Info: Kevin 262-2473 or John at 1-275-1336. FREE!

Danville, VT — Alix Dobkin concert at Frye's barn or field (rain or shine). Wheelchair accessible and ASL interpreted. Info: Nene (802) 626-8118 or Ronnia (603) 444-2079.

The deadline for Calendar items is Tuesday at noon for the following issue.

The Little Flap that Grew into Thunder

THUNDER ON THE RIGHT

By Alan Crawford
Pantheon Paperbacks, 1981

Reviewed by Cindy Patton

I sometimes wonder what it takes to become aware of social changes. Boston's 1978 Lesbian and Gay Pride Calendar listed a workshop on "The New Right" — I never even noticed. Seemingly overnight, the New Right has grabbed America by the short hairs. Who are the leaders of this political movement that eschews politics? Where do they stand in the history of counter "parties" in American politics? Where are they headed with their born-again populism and their isolationist, anti-Eastern sentimentality?

Alan Crawford is a conservative journalist, and participated actively in the traditional conservative organizations that launched the careers of many of the New Rightists. If *he* is shocked and overwhelmed by the complex block of power usurped by the New Right, then anyone left of center must feel like they've just landed from Mars.

I've picked up *Thunder* again and again, and each time I feel like I understand more, but can believe it less. It is as if I am reading an anthropological text — I understand the catalogue of inter-relationships, but I can't grasp how anyone could actually build a plausible political base with this stuff. And yet, the New Right's propagandists have welded together bits of fundamentalist Christianity, fear of anything different, genuine frustration with leaders who don't seem to represent anyone, and a political primitivism reminiscent of the Know-Nothing Party of the mid-nineteenth century. (The Know-Nothings elected 75 congresspeople to Washington in their heyday, but they failed to pass any significant legislation. Their appeal lay in their pointing the finger at "aliens," i.e. immigrants, as the root of all social ills. They offered no concrete solutions, and supported no programs. Like the New Right today, they became entrenched in an "us-group" mentality that opposed an increasingly contradictory number of "other-groups" and issues. The New Right resembles the Know-Nothings in its style and range of appeal; both are marked by their isolationism, populism, negativism, and attitude that the West sprung full blown into existence and represents the *real* America. The Know-Nothings eventually split over slavery, and by 1895 they had been reduced to a silly, infighting group of political incompetents.)

After detailing an amazing laundry list of who finances whom, Crawford examines the colors from the political palette that the New Right has used to paint its picture of America the Immortal.

He points first to the hundred year old rift between the cosmopolitan East and the West/South bloc of "pioneers." The New Old West cowboy mentality (and what better figurehead than Ronnie "Ride 'em Up" Reagan) views the East as an extension of the monarchic and decayed Europe that our forebears came here to escape. It is a neo-populist reactionism that would prefer to dredge up the myth of isolationism rather than accept the social and political reality that the U.S. lives in an international community.

Women, according to this myth, must protect their hearth and home while their men are riding the (political) range fighting for gun ownership, national defense, law and order. The New Right women are active in school and church politics, organizing nationally over issues such as textbook selection, busing, abortion, lesbian and gay rights, and the ERA. They see no contradiction between advocating that "a woman's place is in the home" and their brand of political activism. The division of political labor by sex doubles the available "manpower" without producing the kind of internal challenge that caused the women's movement to split from the male dominated anti-war left.

Phyllis Schlafly (who works outside her home full time) is probably the strongest "single issue" group leader. (Crawford quotes a conservative woman who says "There are women who would kill for Phyllis.") By subsuming abortion, lesbianism, draft, and morality in general under the ostensible single issue of ERA, Schlafly has been able to maintain an illusion of political purity, which keeps zeal high without creating division over the position on the "minor" issues. In fact, her Eagles disagree on many issues related to the ERA, but the fervor that Schlafly has generated over the ERA obscures the inter-connection of these issues for her followers.

Crawford moves from the explicable to the bizarre. He begins analyzing a reshaping of American politics that many of us do not want to accept. No longer is the right "conservative" and the left "progressive." In a confusing switch that requires a political vocabulary that doesn't exist, the New Right is actually advocating a radical reassembling of the State. Convinced that the country has gone over the edge to the left, the New



Right proposes anti-conservative, anti-social, anti-political solutions to democracy run amok. They are showing, as Crawford puts it, "an emerging preference for methods of direct, rather than representative, democracy." And this is, perhaps, where the greatest danger lies. While we may disagree among ourselves about whether America can ever work, even the most radical elements of the left organize around issues dear to the "New Deal Coalition," a voting bloc that the New Right has targeted for demolition. (Since the New Deal, women, much of the immigrant northern Midwest, blacks, blue-collar workers, labor union members, Jews, and liberal intellectuals have generally voted for Democrats. The New Right's anti-institutional, anti-media, anti-Big Business, anti-party issue delineation virtually dismantled this coalition by the 1980 election. Although the New Right initially tried to take over the Republican Party, in the last few years they have begun "crashing" the Democratic Party. In 1980, the New Right supported arch-conservatives in both parties and ran their own candidates in whichever party they thought they could win.)

Working outside the parties, the New Right emphasizes opinion polls and promotes national initiatives (where policies that are now legislated would actually be voted on in one person, one vote tallies) on issues such as busing, pornography, ERA, abortion, and lesbian and gay rights. The New Right advocates majoritarian rule, rather than a representative democracy in which the concerns of the whole are balanced against the voice of the many. The instability that would result from this direct democracy (which essentially circumvents legislators and courts) sounds not unlike the turmoil that communist apocalyptists are looking for. For

continued on page 3

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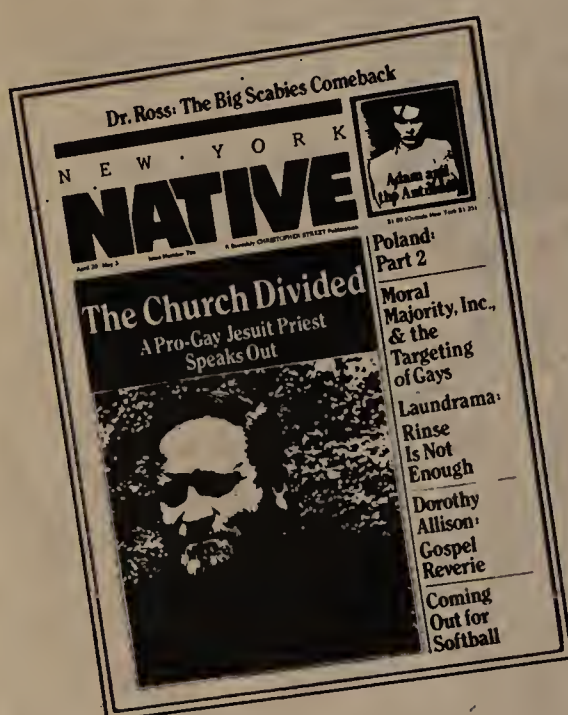
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Sexual Reaganomics

WEALTH AND POVERTY

By George Gilder
Basic Books, 1980

Reviewed by Marshall R. McClintock

Sometimes it seems that if we click our heels together and say "There's no place like home," Ronald Reagan will only be a fixture of late, late TV movies. Sadly that is not the case. Under his leadership our nation has embarked upon a major economic experiment in which the radical rightwing versions of capitalism will be given a chance. One of the leading theoreticians for this experiment is none other than George Gilder, the man who brought you homophobic and anti-feminist ravings in *Sexual Suicide* some years ago.

Gilder's latest book *Wealth and Poverty*, now mandatory reading among White House staff, is a condemnation of egalitarianism, socialism, liberalism and feminism, and homage to elitism, capitalism, the Protestant work ethic and patriarchy. Throughout its pages he extols the virtues of "supply-side" economics as if to claim that cutting taxes and regulations will make us into a nation of Horatio Algers overnight. Such is the untrammelled faith Gilder has for Adam Smith's "invisible hand" to set things right by free market forces. Indeed, faith is one of the cornerstones of capitalism according to Gilder, "necessary to sustain the spirit of work and enterprise against the setbacks and frustrations . . ." In a paraphrase of St. Augustine, Gilder claims that belief is the basis of knowledge and like Reagan, Stockman and the rest, we must believe it to

make it true. This surely is "voodoo" economics.

More important and more dangerous for us, however, is the barely hidden social agenda in *Wealth and Poverty*. Gilder has succeeded in linking "supply-side" economics to the sexual politics of Ayatollah Falwell and the Religious Right. According to Gilder the human male is by nature irresponsibly and irrepressibly aggressive and hedonistic. Human females, on the other hand, because of their procreative capacity are biologically oriented toward the future. Therefore, "civilized society is dependent upon the submission of the short-term sexuality of young men to the extended maternal horizons of women." Thus, economic productivity and upward mobility depends on harnessing the sexual energy of males into responsible paternity by monogamous, heterosexual marriage. Feminism, and by extension gay liberation, shatters this biologically ordained order. Instead of becoming an upstanding, disciplined patriarch, single, divorced or separated heterosexual men flee into dissolute and violent lives when deprived of female dependency. The foundation of our economic order, therefore, depends on the channeling of disruptive male aggressiveness into performance as provider for a wife and children.

Gilder nowhere suggests how monogamous marriage and the nuclear family is to be maintained. It is clear, however, that the social program of the religious right, opposition to ERA, anti-abortions, anti-gay rights, anti-divorce, anti-sex education, is a step in that direction. Of course, at no point does he discuss the effects of multinational corporations on inflation, government regulations, small business or consumer behavior. In short Gilder overlooks the single most important eco-

Articles: A Thing or Two to Know

Compiled and Annotated by Marsha Mauer

If we're going to fight back we have to know who and what it is we're fighting. I picked the following articles to review because they present a diverse, but consistently informative and critical picture of the New Right, and because these writers, unlike most of the straight media, talk about fighting back and shaping a progressive future.

Although these articles have a great deal to say, there is still much more to be written. I was disappointed to find so little detailed information about lesbians, gays, and the New Right. I also wanted to find, but didn't, an article connecting racist violence by Klan and Nazi activists with the New Right. (More general information about racist activity in the United States is available in Southern Exposure and Klan Watch.)

Despite my disappointments, I'm pleased with these articles. I hope you'll find them interesting and useful.

LESBIANS & GAY MEN: IF YOU'RE LOOKING FOR

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"In the Wings: New Right Organization and Ideology" by Allen Hunter. Radical America, Spring 1981, Vol. 15, nos. 1 & 2.

This well-written and deeply analytic article examines the historical development of the New Right. Allen Hunter describes how connections are being made among several existing conservative political action committees; right-wing fundraiser Richard Viguerie; older right-wing single-issue groups, such as the National Right to Work Committee; newer single-issue groups, such as the National Right to Life Committee; and, more recently, religious organizations such as the Moral Majority and the Religious Roundtable.

After explaining the New Right's organizational form, Hunter discusses the ideological underpinnings

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economic development of the second half of the twentieth century, a factor which more than likely is relevant to current economic tribulations. Instead Gilder gives us

sociobiology and romantic idealism — a dangerous combination.

of the New Right's activities. He characterizes it as a pro-family, pro-god, pro-white, pro-America perspective that appeals to the middle strata of society and plays their interests off against the "extremes," blacks, gays, the poor, liberal intellectuals, and so on.

Of all the articles listed here, Allen Hunter's gives the most comprehensive analysis of the New Right's organization and ideology.

"Reagan's Hidden Agenda: Racism and the New American Right" by David Edgar. *Race and Class, Vol. XXII, Winter 1981.*

David Edgar takes exception with an earlier Allen Hunter article (co-authored with Linda Gordon, called "Sex, Family, and the New Right," *Radical America*, Winter 1977-1978) that describes anti-feminist, pro-family politics as the "propelling" force behind the New Right. Edgar thinks that this perspective underestimates the centrality of racism to the New Right's ideology and activities. While acknowledging the prevalence of anti-feminism, Edgar believes that racism has been a "defining" issue for both the New Right and Neo-Conservative movements, and that they are making a deliberate and concerted effort to roll back the gains of the Black Liberation movement.

Edgar explains that racism is not being expressed directly but rather through euphemisms such as "states' rights," "cracking down on crime," "welfare reform," and "reverse discrimination." When we identify these phrases as code words for racism, it becomes apparent that racism is very much a part of the right wing's agenda. Only Edgar's article, of those listed here, details the racist intents of the right wing.

"The War Against Choice" by Deirdre English. *Mother Jones, February/March 1981.*

Deirdre English donned high heels, earrings, make-up, a flowered cotton skirt and a frilly white blouse in order to tell us what really happens at a Right-to-Life convention. "Frightening" and representative of "...a deep crisis in the community of women" are two of her comments on the experience.

In her article, English gives a thoughtful analysis of both the Right-to-Life organization and its constituency. The information she offers about the organization is extensive, but even more interesting to this reader was her discussion of the women who work in the anti-abortion movement. Why are thousands of mainly middle-class white women willing to follow the leadership of a few politically motivated white men, in order to build an anti-feminist organization? What does it mean for a woman to be not only anti-abortion, but anti-choice as well? English offers thought provoking, albeit disturbing, answers to these questions.

"The Right's Prospects: Can it Reconstruct America?" by Bill Resnick. *Socialist Review, Vol. 11, no. 2, March/April 1981*

Bill Resnick places the New Right within the broader context of both the entire right wing and the overall U.S. political scene. He distinguishes the single issue groups and religious organizations of the "New Right" from the "Modernizing Right," which seeks to stabilize and maintain the capitalist economy and easily tolerates the social diversity which offends the moralistic New Right.

Resnick then speculates about the relative impact these two trends will have on the Reagan administration and on the social relations of work, public education, race, communication and culture, the environment, and our social lives. This article encourages one to think realistically about how the United States will be changing over the next few years.

"The Nazi Connection: Authoritarianism Begins at Home" by Gloria Steinem. *MS, November 1980.*

In this short piece Gloria Steinem compares the economy and national mood of pre-nazi Germany with the political climate in the United States today. She also compares statements made by Hitler regarding women and the family with statements being made by leaders of the New Right. The article makes the similarities between fascist ideology and New Right ideology dramatically apparent.

Thunder continued from page 1

myself, that scale of rugged individualism with no checks and no balances sounds too volatile, given the national trend to the right. If we can't win quickly in the courts, then we'll be slaughtered in our sleep by a New Right, direct-mail induced referendum. There is a politics that "may be more aptly described as radical, or reactionary populism, seeking to incite a revolt (or many small revolts) of 'the people' against the institutions of representative government," as Crawford puts it.

Ironically, the New Right has successfully captured the White House. Don't believe anyone who says Reagan's not connected with the New Right. Reagan, Goldwater, and Wallace crystallized the ideology of the right-moving factions into a movement which became the New Right. New Rightists are *critical* of many of Reagan's policies, but overall, the results of his administration couldn't please the New Right more. It is important to understand that Reagan provides an *image* and a hint at moderation that disguises his own New Right leanings. And he acts like a politician from the old school, when Republicans were Republicans. Working rapidly behind this smoke screen are the "new politicians": the fund-raisers, pollsters, and genuine fanatics whose stake in the whole thing is really *anti-party* and naked opportunism. They seek to establish a base of support outside the party system and independent of Big Business, the two traditional sources of power.

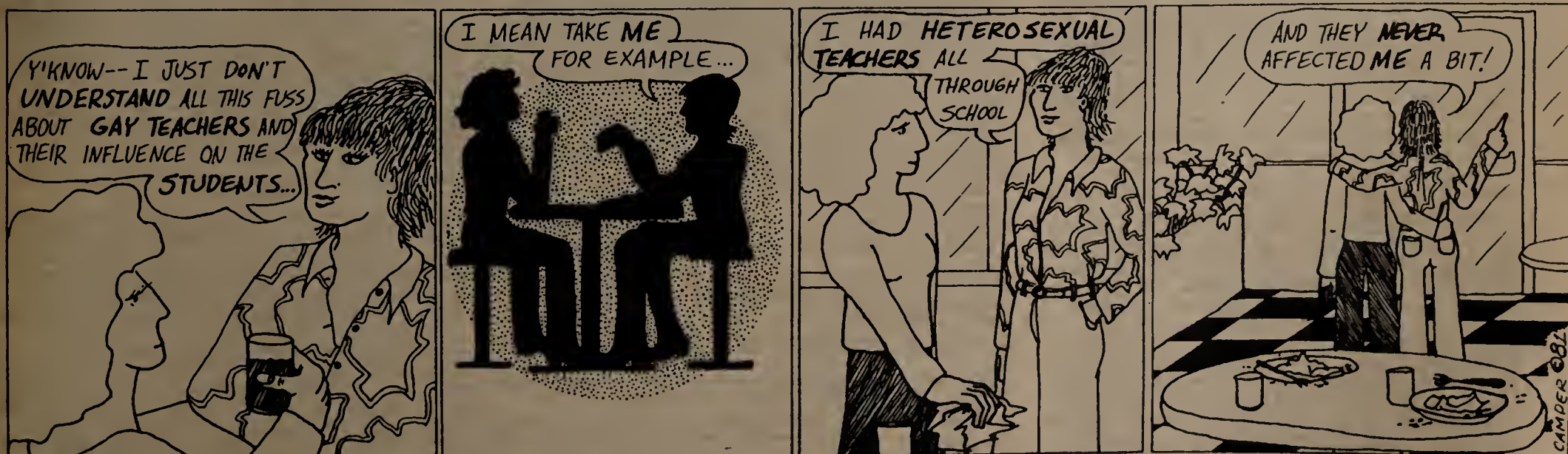
The New Right represents a politics of revenge. Their strategy has been to fight against candidates it dislikes, rather than promoting ones it likes. This negative strategy makes it possible to rally voters against candidates who favor specific issues, without the need to form a coalition that will agree on enough issues to actually elect an alternative candidate. According to Crawford, this "government by rabble rousing" (to quote Will Herberg), will ultimately result in the complete circumvention of the legislature and courts, and create a Caesarism of president and people.

Crawford could not predict the enormous success that the New Right would have in Congress following Reagan's election. His conservative view that America moderates the interests of everyone blinds him to the problems inherent in post-industrial capitalism. *Thunder* explains a great deal and is absolutely the best single source book on the New Right that is currently available. It is a plea for everyone who is not in the New Right (including the old conservatives in Big Business) to band together and knock some sense into these folks. What lies between the lines is a criticism of the left's inability to appeal to the "disenfranchised" who are so susceptible to the New Right's simplistic, emotional manipulation. But I'm not comfortable bedding down with the Rockefellerers in order to fight the now-rich, Johnny-Come-Latelies who are raking it in with their direct mail campaigns.

The New Right believes itself to be a populist movement, a burgeoning force with leaders who emerge in that embarrassed "Oh, come on, Billy" mandate that reminds me of picking a troop leader in scouts. By maintaining that they are really just "out front followers," the leaders of the New Right can counter internal criticism with "But guys, you *made* me lead." And this makes these leaders difficult to separate from the masses and even more difficult to expose as frauds.

I think about *Thunder* a lot, hoping that The Answer will suddenly dawn on me. None of the solutions fit with my ideas about the "teams," conservatives vs. radicals, as I learned them in the late '60s. I feel like I've crept and over hand on a rope over a snake pit, and looked up to discover Jerry Falwell holding onto the other end. Suddenly, the snakes don't look so bad.

I'm realizing that we have a difficult road ahead, one which will require new coalitions and some real soul-searching about who we can work with and where we can draw the lines. *Thunder* exposes the fallacy of dividing the world into Democrats and Republicans or even into leftists and rightists. The left must respond with new kinds of analysis that clarify and help us move forward in this political upheaval brought on by the emergence of the New Right. The articles in this supplement go a ways in developing a new political understanding of this social and political crisis, but the comprehensive work is not yet written.



A State of Siege: The New Right and Sexual Repression

By Nancy Wechsler

On my trip out west this past winter, I visited with several old and close friends, most of whom I had known from my years of political activity in Ann Arbor, Michigan. Gayle Rubin was one of these old close friends. She is presently living in San Francisco with her friend and lover Pat Califia. I was happy to have a chance to meet Pat, and to interview both of these thoughtful women for *GCN*. Doing the interview has helped me clarify my feelings about many of the issues raised.

Gayle Rubin is the author of *The Traffic in Women: Notes on the Political Economy of Sex* (from the anthology *Toward an Anthropology of Women*, ed. Rayna Reiter, 1975), the author of an introduction to Renee Vivien's *A Woman Appeared To Me*, and an article entitled "Sexual Politics, The New Right and the Sexual Fringe" (first published in *The Leaping Lesbian* in February of 1978). She has been active in the lesbian and feminist movements for over ten years, and was active in the beginnings of the women's movement and gay movement in Ann Arbor, Michigan. She is presently a member of the San Francisco Lesbian and Gay History Project, helped to organize SAMOIS (a support group for lesbian feminists into s/m), and is working on her dissertation on the gay male s/m community.

Pat Califia is the author of *Sapphisty, The Book of Lesbian Sexuality*, printed in 1980 by Naiad Press, Inc. She has been active in the lesbian feminist movement since 1971; was part of a group of women who helped found a women's center in Salt Lake City, Utah; has been doing sexuality workshops for lesbians for five years; and is part of a group of women who helped found SAMOIS. She is a freelance writer whose work has appeared in *The Advocate*, *Sinister Wisdom*, *Black Maria*, *off our backs*, *GPU News*, *Heresies* and other feminist/gay publications.

An Interview

Nancy: Could you talk about how you feel about what is going on in this country with the rise of the New Right? What kinds of things are worrying you, and what do you think people should be doing to fight back?

Gayle: There's lots to worry about with the New Right, or the Old Right. Much of what is going on with the rise of the right in this country is pretty obvious to us all. The thing that most concerns me is something that most people aren't very aware of—the impact of the current political situation on sexual minorities, sexual freedom, and sexual behavior. Ever since Dade County, four years ago, sexual politics in this country have been very different. During the months before the Dade County election, and continuing after, there has been an increase of police repression against almost every sexual population in the country. That includes not only a lot of police activity against the gay community, but police activity against prostitutes, pornographers, s/m people, and people who are involved in trans-generational sex—particularly gay men.

One thing that is important for people to remember is that the Right Wing has always been very upset about sex and sexual freedom. They oppose sex education. They oppose homosexuals. They oppose any kind of sex for pleasure, any kind of sex that is not reproductive.

Pat: The police have reactivated some very antiquated vice laws that they haven't bothered to enforce for a while. One of the things that the anti-porn movement is very naive about is the actual laws in our country against obscenity. The police are using drug laws, obscenity laws, laws against public indecency and solicitation, and laws around alcohol consumption to fuck up the licenses of gay bars. They can get convictions, now, whereas before the laws were pretty unenforceable. Unless you realize what is going on in the country as a whole, it is not real apparent why some people might oppose a feminist anti-porn movement or might oppose sexual conservatism in the gay movement. We are talking about people being sent to jail, right now.

Gayle: For activities that are essentially innocent. Part of the problem is that sex is so mythologized that people think that if someone does something sexual for pleasure that is different from what they understand, then they are doing something really awful and violent and criminal to somebody else. The problem is that all these laws are based on the notion that sexual behavior is in and of itself a terrible, diseased, depraved thing to do. What most people in the gay movement don't realize is that homosexuality is only one of a multitude of activities that have fallen under these kinds of laws and this kind of state harassment. There are a couple of levels of danger. One is that the old laws that are on the books will be enforced more, and those laws are pretty bad. Many of them were passed at the end of the 19th century. The Comstock law, passed around 1871, not only outlawed

obscenity, but also outlawed sending information about contraception and abortion through the mails. Two of the major provisions of it—the ones relating to information on contraception and abortion—have been struck down by the Supreme Court as unconstitutional, but the obscenity portion of that law is still intact.

The other danger is that new laws will be passed which will criminalize behavior even more than it already is. That is what happened in the case of the new laws against kiddie porn four years ago. A whole category of material became more illegal than it was before. People who possess it can now be arrested and imprisoned for having it. One of the things that some of the feminist anti-porn movements want to do is to increase criminal penalties for special kinds of porn, and to criminalize new kinds of porn. I think a lot of people in that movement would like to see s/m porn suffer the same kind of legal penalties that porn depicting minors does now. That would have an impact on the s/m population like the impact the kiddie porn laws have had on boy-lovers. It would give the cops a good law with which to bust us.

Pat: The cops are always looking for ways to get around any liberalization of the sex laws. In California, the consenting adults bill decriminalized sodomy. Before that, many homosexuals were required to register as sex offenders. However, many other people still have to register as sex offenders to inform the police of any change in address if they are convicted of violating a number of other vice laws. We still have a huge apparatus for punishing people who are sexually different. I think gay people have forgotten just how bad those laws are.

Nancy: In talking about how people are responding to the threat of the right, you are saying you feel that some people aren't responding too well.

Pat: Nobody wants to get busted. The gay movement and the women's movement and all kinds of progressive movements are running scared in front of the New Right. What they are basically doing is trying to separate themselves from the minority elements within their own movements and leave them as scapegoats, in an attempt to slow down the progress of the New Right toward their own front door. It was real frightening when NOW passed the resolution that condemned public sex and pornography and what they called pederasty, and s/m, and said that those were not issues of sexual preference, not issues of lesbian rights, not civil rights issues. It is an indication of genuine growing conservatism on the part of a movement that ought to be progressive. The National Lawyers Guild resolution that singled out s/m porn for special condemnation and urged people not to defend porn cases is also real scary. Pornography is one of the few avenues of sexual gratification available to people who are a part of sexual minorities, who have a difficult time finding partners, who can't be real open about their preferences. It is a good way to bust people who are sexually different. Almost every single sexual speciality you can name has got its own genre of porn. Gay people tend to forget that even ten to fifteen years ago most of us were meeting each other via sex ads and in fact sex ads continue to keep some gay papers solvent. Porn has a function besides just being erotic literature. Through the sex ads it manages to keep communities together that aren't above ground enough to have bars, bathhouses, discos and restaurants—transvestites, s/m people, pedophiles, swingers (people into group sex or partner switching), and prostitutes.

Gayle: The sociology of the sex world is such that it is not just a question of gays and straights. It is more complicated than that. The gay world is the most well-organized, well-financed and most privileged of all the little non-conventional, underground worlds of sexual deviance. Even lesbians are privileged relative to a lot of sexual communities. We have bars, and we have a political movement in which to meet each other. There are many people who don't even have that and have to meet through the ads in porn magazines.

The state and the right have been attacking the women's movement and the gay movement by starting with the most vulnerable.

Nancy: Can you talk about why you think NOW passed that resolution? How do you feel about it, and what would you like to see happen?

Gayle: I'm not so worried about why they did it as I am about the impact it will have. The state and the right have been attacking the women's movement and the gay movement by starting with the parts of those communities that are the most vulnerable, the easiest to bust, the least able to defend themselves, and the least able to get support from other people. The first group that really got assaulted was the boy-lovers through the kiddie porn

laws in 77-78. In response to those laws pedophiles organized to defend themselves. Much of the gay movement, and most of the women's movement, is so uneducated about sexual variation that it just hasn't known what to do about the issues that have been raised. The response has been pretty hysterical and based on a lot of ideas about sex that are inaccurate. In effect, NOW and the National Lawyers Guild have said to the state, "We won't defend *them*, you can have them." It isolates these groups from the defense perimeter that is being thrown up around the gay and women's movement. It says that those people have to stay outside of that perimeter.

Pat: In the long run it is going to damage the mainstream women's movement and the mainstream gay movement. You are talking about setting up artificial standards of respectability that clearly have little to do with the way the right wing perceives all feminists and all gays. To them, to Jerry Falwell, there is no difference between a gay man who is a leather queen and a gay man who is a boy-lover and a gay man who has been lovers with the same person for twenty years and has a monogamous relationship and is a certified public accountant.



Jane Scherr

with Gayle Rubin

Nancy: I see it as a real attempt on the part of NOW and the Lawyers Guild and people into those politics, to get some false sense of security or respectability. Maybe they feel it will be easier to get approval that way, from the rest of society.

Pat: The police are using cases of boy-love, porn, prostitution, and public sex to very carefully build a system of precedent that is going to be real helpful to them when they come after more conservative gays. By the time they get around to the people who consider themselves respectable, the sex laws will be much more regressive and public sentiment will have changed for the worse. They are going to find it harder to defend their own cases.

Gayle: I'm sure there will be new sex laws. I think this is going to be one of those periods like the 1950s and the 1960s when lots of laws against various kinds of vice and sex were passed. The trouble with those laws is that once they are passed they are on the books and they never get off. They fall into disuse, but they never get repealed. No respectable politician will risk being accused of being pro-porn or pro-rape of children, or however these things are characterized.

People have compared the anti-porn movement to prohibition. That is actually not a good comparison, because, after all, prohibition did get repealed. During the same period when trying to get rid of alcohol was an issue there were also campaigns around sex that resulted in a whole bunch of sex legislation at the end of the 19th century. The legislation that was passed included most of the current laws that are used to harass prostitutes and gay people. It included the obscenity laws among others. Some were stricken by the courts, but almost none of them were ever repealed. In the 1950s, during the McCarthy period, there was another big scare about the sex deviate menace, the sex problem, and the homosexual menace. Most states had their own investigations into the sex deviate problem and passed new laws. There were Federal committees as well. The sexually dangerous persons laws, the registration of sex offenders, and a lot of other awful pieces of legislation were passed. They are still on the books. New restrictions on what people can do for pleasure and recreation will give the State that much more power to apprehend people who are doing nothing but having a good time, and stick them in jail for 20 or 30 years. Meanwhile, some parts of the women's movement and parts of the gay movement will cheer about how all these awful perverts are being sent up. That's real depressing.

Nancy: Are you sure that there is an increase in busts and arrests now—or are we just more aware of them?

Pat: If I take San Francisco as an example, before Dade County, Folsom Street was a relatively open part of town. A lot of the bars had back rooms where sex went on. There were some areas south of Market where people would get together after the bars closed and have sex there. Once Dade County hit, and then the Briggs Initiative, and then the Moral Majority targeting San Francisco, the vice raids have been increasing in frequency. They have closed down all the back rooms, there are no more alleys where you can engage in "public" sex South of Market, and the level of harassment on the street has gone up. Since public awareness of s/m has increased I think I get more specific insults on the street about being into s/m, instead of just insults about being gay. In San Francisco activity against prostitution has been stepped up.

Gayle: The biggest impact on everybody in San Francisco has been the fear of violence. It is ironic. People are beginning to realize that this is not really the gay mecca. This is a community under siege and essentially what is going on is a fight over the territory that gay people and other sexual minorities will be able to occupy. That's terrible.

San Francisco is not really the gay mecca. This is a community under siege. . . . There is a war going on, but it is being fought in silence.

ritory in terms of openness on the street, public visibility, political clout, safety, where the bars can be, what goes on in the bars and how many of them there are. There are border wars everywhere that the community has a boundary—whether that is in geographic space and/or political and social space.

We were out the other night and we saw some kids with baseball bats hanging out on the corner, at 18th and Castro, just waiting for someone to come by. There is a war going on, but it is a war that is being fought in such silence that a lot of people don't realize it. Not only do straight people not realize it, but the gay community doesn't know that it is going on along its own fringe border. For instance, when the police come and harass a bar down on Folsom Street, nobody else in the gay community knows—only the leather community knows about it. Whereas when the police come and harass a mainstream institution like the Jaguar bookstore, every institution of gay power in the city is up in arms.

Nancy: Have there been more arrests or raids in the bars lately?

Gayle: I don't think there have been a lot of raids on non-leather bars. There have certainly been a lot on Folsom Street, though. It tends to go around each time there is a political crisis. Just before the election, when the Briggs Initiative came up, there was a lot of police activity. Then it died down. Then starting last August, before the November elections, again there was a period of activity. Each time it happens it doesn't die down as much—it doesn't ever go down to where it was before the previous period. And now with the Moral Majority in town we will see a lot more activity.

Nancy: How do you feel people should be responding to this?

Pat: The first thing that people should be doing is writing letters to NOW and also to the National Lawyers Guild to strongly protest their analysis of pornography and sexual variation. People also need to take a careful look at the so-called feminist anti-porn movement, particularly the fact that its analysis and agenda overlap so closely with the analysis and agenda of the Right. We have really got to question the power that movement has acquired. We have a lot of women coming in to the women's movement now via the anti-porn movement with no prior experience working against the Vietnam war, working against the draft, working for the ERA, working for abortion. Their political experience is being built working in the anti-porn movement, which is basically a campaign against vice. We have to look at the direction our movement is going to take if they continue to grow in power and strength.

Gayle: We need to take steps to cut off this process of divide and conquer. What that will require is that before people jump to conclusions about other people's sexuality, they really need to educate themselves. They need to realize that the same people who brought us all the ideologies about homosexuality as sick, perverted, dangerous and criminal, disgusting and violent, are the people bringing them the same kinds of misinformation about other kinds of sexual activity. This is a culture in which good knowledge about sex and about sexual behavior is hard to come by. Instead of accurate information we have a lot of mythology and terror. The notion that to be a feminist you have to be against pornography came up so suddenly and was so under-discussed that it became dogma and a kind of feminist creed before anybody had a chance to say, "Is this right, is this correct, is this analysis empirically adequate, does it cover the problem, does it relate to the issues?" It has been the single most under-discussed issue in the history of the modern women's movement. The people who have tried to raise objections and say, "Look, we have to stop and think about this," have mostly gotten trashed. Everyone needs

RESOLUTION ON PORNOGRAPHY

Whereas, for purposes of this resolution, pornography is defined as sexual material depicting violent, coercive or non-consensual sex, which material endorses or recommends such behavior; and

Whereas, in recent years there has been an alarming rise in the pornography industry, making it a multi-billion dollar business, which growth includes mainstream media depictions of women being abused, bound, raped, and murdered, which imagery appears in movies, television, advertisements, and on record covers;

Whereas, pornography is part of a profit-oriented system which utilizes sexism, both to sell products and to maintain the subjugation of women in capitalist society; and

Whereas, pornography is, in and of itself, violence against women and children; forces women and children to internalize and accept these images; and encourages the treatment of women and children as objects; and

Whereas, the right wing attack on pornography is part of its attempt to justify official censorship of free expression and create a sexually repressive society, which opposition is focused by their attack on reproductive freedom, gay rights, women's liberation, and sexual awareness; and

Whereas, pornography is particularly pernicious in that it often reinforces racist, as well as sexist stereotypes in this society; and

Whereas, pornography often distorts and exploits lesbian sexuality; and

Whereas, men have a particular role in the struggle against pornography, to educate other men about the oppressive nature of pornography; and

Whereas, the primary method to defeat pornography is through education and economic actions such as boycotts and picketing;

THEREFORE, BE IT RESOLVED THAT

1. The National Lawyers Guild condemns pornography and commits its resources to end its dissemination;

2. NLG members and chapters are urged to defend and support those persons who take direct action against pornography, who are then criminally prosecuted for their actions;

3. A major focus of this attack is on the pornography industry and those who profit from it and Guild members are urged not to represent pornographers as such;

4. Another major focus of this attack is to educate the users of pornography as to its racist, anti-lesbian and sexist nature;

5. Guild members and chapters oppose the right wing anti-sexuality movement by affirming the Guild's commitment to the free expression of consensual, explicitly heterosexual, lesbian, and gay male eroticism; by encouraging sexual awareness and options; and by working in progressive coalitions which undertake community education and direct action against pornography;

6. Guild members and chapters should discuss affirmative litigation against the profiteers of pornography including lawsuits brought under applicable civil rights statutes and human rights ordinances.

IMPLEMENTATION: by the National Committee to Combat Women's Oppression and the Gay Rights Task Force.

PASSED by the CONVENTION August 9, 1980

to go back to square one and think these issues through very carefully, because the consequences of making mistakes are serious.

Pat: I think it is very hard for gay men and women, and for feminists, to acknowledge that they might not be completely informed about sex. Just because I am a lesbian does not mean that I understand all the ways that gay men are oppressed. I think there is an assumption that feminism is the ultimate theory of oppression and it is going to explain all the other kinds of oppression that go on. I don't think that feminism is necessarily a very good theory for looking at why societies are so crazy about sex, anymore than marxism is necessarily a good theory for looking at why women are exploited.

Gayle: I feel a little like some people who have been in the Left for a long time and who have seen their movement go crazy. They still want to call themselves communists, but they don't want to identify with Stalin. I'm beginning to feel that way, unfortunately, about the women's movement. I still call myself a feminist, because in fact, the liberation of women is one of my passionate goals in life. But if feminism means what they all say it means, then my inclination is not to call myself a feminist because frankly I don't want to be identified with this reactionary nonsense that is being promulgated as feminism.

Nancy: I think you are giving them too much credit. You are giving what I think is a small but very vocal group of women too much power. That angers me, and it isn't fair to all of us who also have criticisms of the anti-porn movement.

Gayle: That's true, I agree with you. I don't think they represent the women's movement. This whole experience reminds me that the women's movement in some ways lacks certain kinds of political traditions and political reflexes. Within the Left, everytime some group comes along and says that they know the last word about what it will take to achieve socialism, they don't get automatic acceptance. They don't get to automatically represent the entire Left. The women's movement has almost no experience dealing with crazy sectarian groups, and essentially that is what the anti-porn movement is. But it has been very successful in passing itself off as representative of the entire women's movement.

Pornography, s/m, intergenerational sex, and transsexuality are important issues to discuss. There was a potential to learn from our diversity; instead people have run scared from it.

Nancy: Why do you think there has been so much conflict about pornography, s/m, inter-generational sex, and transsexuality? Do you think these are important issues for the women's movement and gay movement to discuss?

Pat: I think they are real important issues to discuss, but I think people have gone at them backwards. There was a potential to learn from our diversity, and instead people have run scared from it. The whole issue of transsexuality just fascinates me. Here we are, a group of women who are saying as feminists that biology is not destiny, that our genes have not assigned us our role in society, that we as human beings have the power to remake that role if we want to, that privileges and responsibilities should not be assigned based on people's gender. Along come a group of people—transsexuals (and you could even include transvestites)—who happen to agree that just because someone's genes are XX or XY doesn't mean that that tells you anything about how they dress, what their personality is, who they want to fuck, or even whether or not they consider themselves men or women. And some feminists react with outraged horror, and insist that social sex roles and gender are inextricably linked. They deny the transsexual's personal experience and treat them like traitors or infiltrators. I think it goes back to the position that men are the problem and women are the solution; that men are inherently evil, violent people who are responsible for all our problems; and that women are nurturing, spiritual and intuitive people who will somehow find a way to save the earth and all its creatures. So we end up glorifying all these qualities that we see as being intrinsically female or feminine, or natural to women; which puts us in the odd position of defending the same social sex role stereotypes that I became a feminist to try to tear down. As a feminist I think it is as important to defend a person's right to pick their own gender as it is to support their right not to reproduce. It gets down to the same basic issue of a person's right to control their own body.

Nancy: Some feminists say that a lot of these issues are issues between lesbians and gay men.

Gayle: That's baloney. I'm a lesbian and I'm a feminist and I support transsexuals, transvestites, trans-generational sex, s/m, public sex, promiscuity, and so on. There are basic differences between the ways that men and women are socialized, and these end up creating statistically significant differences between the majority attitudes of gay men and lesbians. But all of these issues do not really come down to a gay male position and a lesbian position. They come down to different political positions. The only way that people can continue to assert that it is men versus women is by dismissing or discrediting the voices of dissenting lesbians, by denying that we exist.

Nancy: A lot of the stuff we have printed in *GCN* about cross-generational sex has been about men. Can you talk about it in terms of lesbians?

Gayle: I'm sure lesbians do everything that gay men do, in smaller numbers and in more isolation, and in a lot quieter manner.

Pat: We also don't call it the same thing. I know that there are a lot of lesbians who have lovers who are minors, but they don't think of themselves as girl-lovers. They don't think of it as a preference even though they may have had several lovers, all of whom were minors. It is thought of in more friendly terms—older women extending their love and affection to younger women. Of course there is nothing wrong with that, it is just lesbian

unity. Also, there are a lot of lesbians who wear drag all the time. For some of us it is erotic, it is a turn-on. But lesbians tend not to think of themselves as transvestites. **Nancy:** What are your own attitudes about cross-generational sexual relationships?

Gayle: I think that every relationship needs to be judged on what is going on in it rather than by some arbitrary standard. In cross-generational sex, as in every kind of sexual activity, there is a range from violent rape to the most exultant love. There are lots of relationships between people of different generations that are quite wonderful. We need to remember that kids are sexual. When I was growing up, the problem was not that all these nasty adults were trying to get me to be sexual when I didn't want to, but rather that all these nasty adults were not letting me be sexual when I did want to. Essentially what the age of consent laws mean is that you literally don't have the right to have sexual activity until you reach that magic age. I for one resented that enormously when I was growing up. We do a lot of damage to kids by making them really terrified of sex and keeping them from it, and pretending that it is a bad thing.

It is true that when you come into a relationship with differential power that it does create problems. But if we wanted to be really consistent on this issue we would have to prohibit any kind of relationship between people of different power until after the revolution (when everyone's power would presumably be equal). In other words, there would be no heterosexuality until after the revolution, and probably 70-80% of lesbian and gay relationships would not happen because after all there are different class backgrounds, different ethnic backgrounds; we would have no inter-racial sex. If you take this whole analysis to its logical extreme, what you get is that sex is so fucked up that none of us should have it until the society changes. But in fact, sexual relations are one of the places where most of us go to get away from all the things that are bad about society and to get some sustenance.

Pat: The criticisms of cross-generational sex stem from some politics that is based on the notion that biology is destiny, and that it is women's natural role to protect and nurture children, and that sex is awful and children should be protected from it.

Gayle: It comes from the Victorian notion that if you have sex before you get married it is injurious to your health—whether it is masturbation, or being with another person, or even just seeing it. It is somehow going to stunt the growth of the child. The age of consent laws are based on the idea that sex is fundamentally dangerous and inimical to the health of young people. They came out of a period when there were huge campaigns to eliminate masturbation. There is a phony analysis of power that goes on in this whole debate. The assumption is that every time you have a relationship between people of different power statuses, it is a form of rape. The criticism some feminists have made of cross-generational sex follows the same kind of logic as the statutory rape laws. Whatever happens with someone under 18, or whatever the local age of consent is, is considered to be rape and molestation even if it is an older person giving pleasure to a younger person. A guy who sucks the cock of a ten year old, and gives him an orgasm, is just as likely to be

and Pat Califia



Jane Scherr

sent up for thirty years as someone who really does go out and grab somebody and penetrate and ravish them in a non-consensual way. The law makes no distinction between these situations, and neither does a large portion of the women's movement.

Pat: A lot of this is a response to genuine problems like the violent sexual abuse of children and feeling like we can't get away from men, that their power is everywhere, that they won't let us come together to form our own culture. But all these solutions divert our energy away from things like organized religion and the church, family and the state, and toward groups of people who are weaker and more vulnerable than we are. Some of it is our tendency to go after the people who are accessible to us. We can kick transsexuals out of our movement, we can close down porn shops. It is much more difficult to plot a long-range strategy that is really going to dismantle male dominance.

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On Being a Target

THE FEAR BROKERS

By Thomas J. McIntyre with John C. Obert
Beacon Paperbacks, 1981

Reviewed by Susanne Searle

If you're looking for a fiery, passionate castigation of the New Right and all it represents, this book will be a disappointment. However, as a careful, thorough, and above all useful analysis of the New Right, its tactics, goals, and plans for the future, *The Fear Brokers* comes with highest recommendations.

There's not much here on gay rights specifically, though it is mentioned repeatedly as part of a stock list of the New Right's targets. The function of this book is, rather, to provide the kind of "how they do it" information and analysis that focuses on no particular political issues. *The Fear Brokers* is complex; it successfully avoids "do as our enemies do" solutions and forces readers to consider the manifold consequences of the New Right's regime.

Written in two parts, Part I is by far the more relevant. If there is a major fault to which McIntyre succumbs, it is in concentrating too deeply on the

wrongs done to him personally by the leaders of the New Right. (An understandable failing—McIntyre was one of the first "targets" of the New Right and lost his U.S. Senate seat, D-New Hampshire, in 1978.) Part I provides some historical background of the New Right movement, and covers in detail aspects of New Right tactics: their strategy, the role of fundamentalist Christians in the movement, the implications of hyper-patriotism, and the effects of current economic difficulties on the success of the New Right.

Part II goes into depth on some of the political figures that have done personal damage to former Senator McIntyre's career, specifically, publisher William Loeb of the Manchester Union Leader of New Hampshire, and Meldrim Thompson, then governor of New Hampshire. McIntyre offers these chapters as models of New Right figures, justifying his choices by the fact that he knows these people particularly well. Some of this analysis comes off a bit like "sour grapes" and mars an otherwise superior work, but I freely admit that Part II provides some of the most informative and entertaining reading in the book. The role of Loeb and Thompson in the ruin of Muskie's Presidential

continued on page 8

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So, You Think You're Safe?

QUEER FREE

By Alabama Birdstone

Calamus Books, 1981

Box 689, Cooper Station, NY, NY 10276

\$6.00

Reviewed by Dimid with help from Michael Glover

'Oh my God . . .," she said aloud, not meaning for me to hear.

Remaining my usual-on-the-street-self, I tried to ignore the remark behind me, and continued waiting to place my order in the bakery just down the street from GCN.

The next thing I knew she was on the other side of my friend, glaring at our earrings. Steven and I exchanged knowing glances, hesitating as the well-to-do, middle-aged woman started to give us a hard time.

"Look at that," she said loudly, "Queers making fun of straight people."

"I wouldn't bother," Steven replied, though by this time we couldn't help but laugh.

Sensing our strength, she moved to the other side of the line of customers.

"What's this world coming to?" she yelled. "They oughta put a bullet through your heads."

"Sure. Violence is always the answer," we screamed back so that everyone would hear.

She ran out onto the street saying, "Wait right here, I'm going to get my husband."

We quickly got our bread and left, looking up the street to see her fleeing not five steps from the GCN office door.

This brief incident last week crystallized for me the urgency I frequently feel these days, and especially felt after reading *Queer Free*.

If *The Men with the Pink Triangles*, a book about one gay man's life in Nazi concentration camps, is a page from our past, then Alabama Birdstone's *Queer Free* may very well be a page out of our future. I would not recommend reading both of these books in the same month.

Queer Free presents us with the story of five affluent gay men and what happens to them as the fundamentalist "New Right" gains complete political power in America. At first, what happened in the book seems totally unbelievable, but then I pick up the daily newspaper and feel like I'm reading *Queer Free* again.

In a future that is queer-free, even the very privileged will not be safe from waves of fundamentalist repression and control, not "the most famous director American theater had ever produced," nor a Hollywood sex symbol, nor a successful New York publisher.

One of the important things this book shows is that when moralists define "deviance", people (men) with power and money will be rounded up and sentenced to the same repression as those of us with less power and money. This is an important idea for those who do not identify themselves in political terms and remain silent unless directly and personally threatened.

Over the past two months I have been telling friends two things about this book, *read it* and expect a frustrating time with what seems like an initial rough draft of a very promising but poorly edited novel. Despite this lack of polish, I found myself very stimulated to think further about what is happening around me in the increasingly repressive drift of mass culture. Traditionally, fascism's rise to power (and this is exactly what I see the New Right to be about) has used sexual repression as one of its most effective tools, and this is certainly what is happening today.

I was left wanting more from the book on the ascent to power of the New Right. How did they move from their position as a vocal fringe minority to one of central

and supreme power? How were the instruments of state power (police, military, judicial) consolidated into a singular force to carry out the repressive sweeps? And how did we *let* them make these moves?

A further limitation of the book is that its major characters are all men. Of the two women portrayed one is a fundamentalist "Council Leader" and the other is murdered mysteriously, leaving one wondering what happened to all the lesbians; and do *all* gay men really have so little to do with women?

But do not let these limitations stop you. This book should be required reading for anyone who thinks they are safe in present day America. And for those of us who already know we're not safe, *Queer Free* pushes us hard to think about what we need to be seeing, and doing.

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Safe
continued from page 6

campaign, when Loeb essentially called Mrs. Muskie a whore, the support that both Loeb and Thompson have given to proving the genetic inferiority of blacks, their support for the building of huge oil refineries and nuclear power plants on the tiny coast of New Hampshire, and their view that the vast majority of American women hate the idea of the ERA are shown as absurd—laughable if these people were not gaining so much power.

McIntyre identifies three powerful cornerstones in the strategies of the New Right: a small, centralized leadership; emphasis upon status-oriented single issue campaigning; and above all, direct mail. New Right leaders like Loeb, Thompson, Philip Crane, and direct mail expert Richard Viguerie, known fondly as the “godfather” of the New Right, can decide in a single meeting, over steaks and double scotches, to launch a nation-wide campaign against any particular group or issue. That campaign will literally begin the next day, with letters composed and names culled from computer banks, to be mailed to those certain millions of individuals who will be most likely to respond favorably, even passionately, with money and letters to key government officials. Using status issues that are more emotional than practical (issues like abortion, prayer in school, gay rights, and the all-pervasive fear of communism) the New Right can easily whip up massive support, without ever offering realistic solutions to real and present problems.

McIntyre explains how the historically apolitical fundamentalist Christian has been mobilized by the tactics of the New Right, and why the term “Christian” can now be used as a weapon to keep wavering politicians in line. He explains why old-family Protestants are, for the first time, joining with second and third generation immigrants to support the goals of the political New Right in America. He explains how the overly passionate rhetoric of the original right wing extremists (in the days of Goldwater and Wallace) has been reserved for the direct mail campaign, while public displays by the likes of Ronald Reagan are kept calm and dignified. Finally, McIntyre provides a persuasive argument that inflation is fueling the fires of the New Right's work, and that the survival of sane politics depends on healing the economy.

Unfortunately, what McIntyre is unable to provide is an answer. This is hardly surprising. The influence of the New Right, while it may never actually carry the day, is with us and will remain with us for the fore-

seeable future. McIntyre does go a long way in helping us understand how the New Right operates. Understanding alone will not eliminate the New Right, but it

can help us develop strategies for containment while we weld an effective coalition to fight back.

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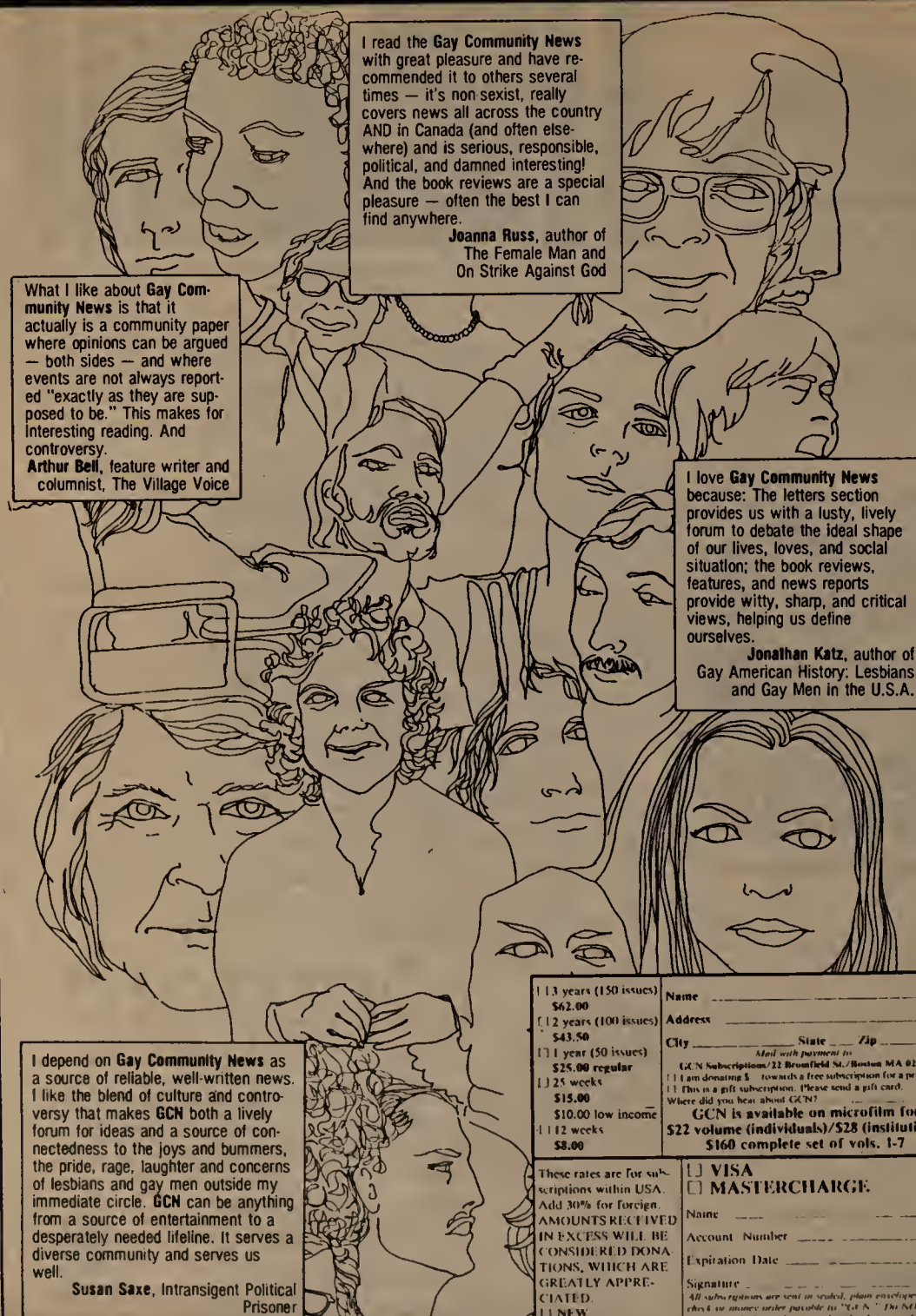
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I read the **Gay Community News** with great pleasure and have recommended it to others several times — it's non-sexist, really covers news all across the country AND in Canada (and often elsewhere) and is serious, responsible, political, and damned interesting! And the book reviews are a special pleasure — often the best I can find anywhere.

Joanna Russ, author of *The Female Man* and *On Strike Against God*

What I like about **Gay Community News** is that it actually is a community paper where opinions can be argued — both sides — and where events are not always reported “exactly as they are supposed to be.” This makes for interesting reading. And controversy.

Arthur Bell, feature writer and columnist, *The Village Voice*

I love **Gay Community News** because: The letters section provides us with a lusty, lively forum to debate the ideal shape of our lives, loves, and social situation; the book reviews, features, and news reports provide witty, sharp, and critical views, helping us define ourselves.

Jonathan Katz, author of *Gay American History: Lesbians and Gay Men in the U.S.A.*

I depend on **Gay Community News** as a source of reliable, well-written news. I like the blend of culture and controversy that makes GCN both a lively forum for ideas and a source of connectedness to the joys and bummers, the pride, rage, laughter and concerns of lesbians and gay men outside my immediate circle. GCN can be anything from a source of entertainment to a desperately needed lifeline. It serves a diverse community and serves us well.

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